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IN RELIGION

FEBRUARY

1914

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The Publication Department of the American Unitarian Association

announces the appearance of the following books for Autumn, 1913:

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PUBLICATION DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET, BOSTON

The Unitarian Advance

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Volume IV FEBRUARY, 1914 Number 6

A GOOD many ministers have preached their sermon on Winston Churchill's "The Inside of the Cup," and in most cases, doubtless, the sermon has been a good one. Winston Churchill has written much better novels than this; but none that has been so much talked about. There is point to the words which he puts into the mouth of the librarian to whom John Hodder goes for recent literature. "Look here," he says, indicating the piled-up accessions of new books about his room, "two-thirds of 'em on religion or religious philosophy. Does that suggest anything to you ministers?" Whatever we may say about the decadence of men's interest in churches, in modern days, men's interest in religion still persists; and the novelist or the poet or the scientist or the philosopher having anything significantly "new—or different" to say about religion is sure of his hearing. It is only when ministers talk about religion that people yawn.

* * *

AND the interesting thing is that the novelists and the poets, the scientists and the philosophers cannot keep their hands off of the religious problem. It interests them. So facile and popular a writer as Churchill is willing to spoil a good novel, on its art side (as he undoubtedly does spoil it), from overzeal in the polemics of the ideal of religion which he has espoused. We are sorry that he spoiled the good novel, though. To sacrifice art to a cause is bad for art, and not very helpful to the cause; and Mr. Churchill's noble purpose which was behind this writing would have been even better prospered if the integrities of his art had been better heeded; if he had preached less and created better—if he had made his book more human, and its drama more artistically compelling. In his case, as always with art's enlistment to the cause of righteousness, every sacrifice of art means sacrifice too of truth-power. When art only preaches, it preaches very poorly indeed.

* * *

SOME preachers who have found a sermon in "The Inside of the Cup" have missed somewhat the essential point. We notice a tendency amongst Unitarian ministers to put much stress on the lapse of "intellectual honesty" which permitted Hodder to remain in the church after his views had changed. On the other hand we heard an eloquent Presbyterian preacher flame with protest because the book "so grossly misrepresented the attitude of the church toward the rich and the poor." Undoubtedly Mr. Churchill did overdraw his situations, and threw into extreme high-lights the contrasts he had to emphasize. That is art's usual method. But the point is that what he threw into bold extreme is undoubtedly illustrative of tendencies all too prevalent in Christian churches of all faiths—not excepting our own.

* * *

THE purpose of the book is not theological. The theological issue enters in simply as a part of a process; as a condition of the emancipation from fettering traditions of the past. The essential thing is not that Hodder gave up his belief in the Virgin birth, and Bible infallibility, and apostolic succession, and even found a very Unitarian way of explaining the Trinity. All that is involved; but it is involved in a larger attainment of faith which is not theology at all—the faith that Jesus' gospel of human brotherhood is concretely workable, is to be taken seriously, and made central and dynamic in all that Christianity means. Hodder's chief discovery was not that the traditional church is wrong in its theology, but that it is wrong in its sociology. It is not Christian because it is not about the Christly business in a thoroughgoing Christly spirit. The thing which the church has got to change most of all is not its con-

victions about miracles and the higher criticism (it is bound to change them, anyway)—but its conviction as to what human brotherhood means in social, industrial and religious implications. "The Inside of the Cup" is not the greatest novel that ever was written, but it is a very good novel for people of the just now to read, nevertheless; and the liberal minister makes no mistake who helps his congregation understand its meaning.

* * *

THE *Survey* of January 3d (and if there is any Unitarian in earnest about humanitarian progress who has not become acquainted with this doughty organ of "the common welfare," he has surely not caught up with the opportunities of his own idealism) devotes considerable space to a significant collection of "One Hundred Hymns of Brotherhood and Social Aspiration." The lyric aspect of any good cause is always significant. These hymns have been gathered from all sources, old and new, from every fellowship and every school of social impulse. An aim of substantial catholicity underlies the collection—that hymns be found which Jew and Gentile, Catholic and Protestant may sing with equal fervor. It is interesting to note that thirty-three out of the hundred are written by Unitarians—and there may be more, as many authors' names we could not place. When it is realized that the selecting board was undenominational, and that ours is but a pitiably small fellowship numerically as compared with the great denominations whose lyric storehouses were also ransacked for material, the fact that a third of the total collection comes from singers of our faith is surely something to think about.

* * *

AS SIGNIFICANT in the same line, but also in quite another line, is an advertisement appearing in the same issue of *The Survey*. It is reproduced here.

Now this may be thrifty denominational enterprise, for which we may congratulate the Publication Department of the American Unitarian Association; or it may be laudable pride in the recognition of the fact we have just referred to, with a frank desire to let the world know whereof we have reason to be proud.

SOCIAL SERVICE HYMNS

A large proportion of the hymns printed in this issue of The Survey will be found, set to inspiring music, in the forthcoming edition of the

HYMN AND TUNE BOOK

Published by the
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston, Mass.

Some of these hymns were written especially for this book and are to be found in no other hymn-book. They are reprinted in The Survey from advance sheets furnished by the Editorial Committee.

Its significance may chiefly be that our denominational Headquarters, our "controlling body," frankly recognizes the religious prophecy of this sort of thing, and is eager to make its interpretation of religion in terms of social service clear and distinctive. We said that a third of *The Survey's* collection came from Unitarian sources. Dr. Hosmer, "our chief of singers," contributes seven; the next largest number comes from John Haynes Holmes, who contributes five; four are from Samuel Longfellow, three from John Chadwick, and the rest distributed amongst many singers. But beyond these, there are a host of hymns written in our spirit, lyric with our faith, and congenially at home in our new denominational hymn-book—which will perhaps have the distinction of devoting more space to hymns of social service than any other denominational hymn-book ever published. Which is of course as it ought to be!

* * *

THE Bishop of Oxford in England, is troubled about things. In a letter to the London *Times* he expresses a doubt whether the cohesion of the Church of England had ever been more seriously threatened. In declaring that three sections of the church were pursuing their own principles he said:

"I mean that the critical school is maintaining that it is legitimate for a clergyman to hold his official position while repudiating in his published writings the miracles in which he must affirm his belief each time he says the Creed. The extreme school among those who specially value the name of Catholics seems to

be adopting a position from which the familiar views of evangelical churchmen must be pronounced strictly heretical. The evangelical portion of the church, in its zeal for union among Protestants, is giving its approval to 'open communion' at Kikuyu, in part supporting the proposals of the conference at the close of which this communion was celebrated.

"And yet I feel quite sure that to the great mass of high churchmen such an open communion seems to involve principles so totally subversive of the Catholic order and doctrine as to be strictly intolerable in the sense that they could not continue in a fellowship which required of them to tolerate the recurrence of such incidents."

* * *

WHEN one understands the circumstances which give occasion to the Bishop of Oxford's frame of mind, one may well wonder just what religion means to some sorts of souls. It seems that in far-off Africa, in missionary fields where all denominations are striving to accomplish most difficult ends, there has been a conference held amongst the missionaries of all sects to discover how the great work can best be prosecuted for the common good. And two Episcopal Bishops participated, entering most heartily into the spirit of the conference. They agreed with the others in a rational division of territory amongst the different bodies, and so happy was the solution that at the end of the conference all shared together in a common service of communion, at which one of the Anglican Bishops administered the sacrament to all the others present; and in the joyous consummation of that service they departed in peace and renewed zeal for their worthy enterprise.

* * *

BUT there was a Bishop in Zanzibar who had other views. Infinitely momentous issues were involved here, he discovered. The integrity of the Church of God was threatened by calamity; and the Holy Spirit of God had suffered violence. For it is against the canons of the church that Bishops of the Anglican order should recognize the rights of clergymen of dissenting bodies to participate with them at the Holy Communion, or that those not baptized into the Holy Church should be permitted to receive the eucharist from apostolic hands. And so the two Bishops in Africa are under fire for faithlessness to their vows, the whole Anglican order is in great excitement, and warfare is being waged in holy solemnity from Westminster to Zanzibar. And the issue involved is whether Christianity is a big thing or a little thing; whether religion is a petty monopoly or a glorious sharing of all human brotherhood; whether God is more concerned about an institution than he is about righteousness, and whether the Anglican church is going to prove itself in the eyes of the world the most insular thing that ever happened, or in very fact a part of the growing method of progressive and triumphant religion. We sympathize with our Episcopal brethren over the diverse forms of ill which seem so easily to beset them, these days; we believe that in the end their better part will conquer; but how dramatically do they furnish an object lesson to all the world of what is underlying all that is involved in the modern contention between the religion of tradition and the religion of verity—the religion of the backward look, and the religion of the open, forward-looking vision.

* * *

GOVERNOR GLYNN of New York made a very straightforward, and on the whole, sensible and reassuring address, upon the assembling of the new legislature. The metropolitan press is especially pleased with the tone of his "sanity and good sense." The New York *Times* in particular is mightily heartened over the stalwart common-sense of some of his remarks. It singles out for editorial comment and praise this passage:

> One of the great errors of modern thought is the notion that a people can be made permanently prosperous by legislation. Abuses may be remedied, wrongs may be righted by legislation. But the greatest right possessed by a free people, and one with which legislation should not interfere, is that of pursuing without governmental interference their individual fortune in a manner that preserves to each of the citizens that broad liberty of action within the law, which does not infringe upon the rights of another. There is too much governmental activity, and too general a notion that the difficulties and troubles essentially belonging to, and inseparable from, human nature can be removed by legal enactment.

NOW all that has a sensible sound, and is wondrously restful to the nerves of those who have been very much scared over certain bogies of social unrest, seen o'nights in recent times. And every intelligent man will agree with the substance of it all. Yet some people who were not born yesterday will remember that things sounding very much like this used to be said in the same "sensible" tone, in the days when the first movements appeared for "factory supervision" laws, for child-labor legislation, for the abolition of the sweat-shop, for the restriction of the hours of women's labor, for tenement reform legislation, and the like. Then as now there were "sensible" people very sure about the folly of trying to reform the world by legislation; of governmental interference with individual fortune; then the same complacent pessimism over the "difficulties and troubles essentially belonging to, and inseparable from, human nature," and the same sterling insistence that government's chief business is to keep its hands off.

* * *

LEGISLATION surely cannot remove all evils that beset human society. But the history of the last century makes very plain the fact that some very crying evils have been removed by wise and humane laws. Human nature has undoubtedly its frailties and weaknesses which require more than an act of congress for their removal. But the whole theory of democracy rests on the conviction that men of average human nature acting together can discover wiser ways of social welfare and individual progress than can be discovered by individual souls arbitrarily usurping the function of dominating other men's destinies. Legislation is simply the will of the people working for the welfare of the whole. It may be very blundering, very stupid, very foolish and short-sighted at times; but in the long run, can any honest student of the development of government escape the conviction that the accumulated value of legislation under honest democratic institutions has been predominately good, and that very little has actually had to be undone that has been soberly done by legislation for social betterment? More significantly still, would we urge the question whether the greater part of mistaken legislation of the past which has had to be revised before the verdict of actual experience, has been the legislation put on statute books by rash reformers, demagogues, social innovators and restless "apostles of progress"—or by "sober-minded," unimpulsive, conservative "friends of business," "guardians of property" and sagacious men insistent on "pursuing without governmental interference their individual fortunes, in a manner to preserve for each of the citizens that broad liberty of action" which is the crux of the competitive system? The tariff bills and legislations of monopoly, bills for trade's restriction and financial control, legislation protective of slavery, legislation fixing property rights as prior to human rights before the law—these things are what modern society recognize to be the mistakes of antiquated legislation, and we are curing these mistakes by modern legislation. But how many mistakes of "rash reform" and "demagogic folly" has modern society yet been obliged to expunge from the old law books?

* * *

WE DO indeed need sanity in all legislation—never so much as now; sanity of conscience as well as of reason; a wholesome restraint and patience of triumphant progress. But the record of actual legislation up to date makes very plain the fact that the people most clamorous against "reforming the world by legislation" are not the people most eager for progress of any sort. The world has actually more to fear from them than from the noisiest radicals of the rasher kind. For the world as a whole is conservatively progressive. Democracy in final fact is neither radical nor reactionary; and in the long run the common people are slow but sane in their effectual conclusions. That is the reason why democracy is worth while; and why people dominated by selfish interests are so much afraid of it.

There can be no salvation save that wrought by good life. Whatever may be the theory of supernatural intervention and the acceptance of a proffered pardon, it is plainly manifest to all that it is only the kind deed and the pure thought and the love-life that impart to us power and peace.—*Selected.*

The Work of a Unitarian Church

By Rev. John Malick,

Minister of the Unitarian Church in Salt Lake City.

ONE of the things that first impressed me in the Harvard Divinity School was the matter-of-course habit of mind toward Unitarianism by those bred in the purple. "Of course it is a good thing. Were we not reared in it as an atmosphere? It gives content and respectability. It is of the elect and for the elect. It is the pearl of great price; but who expects every Tom, Dick and Harry to wear pearls?" One to whom it is a message of deliverance looks upon this attitude as the early plebeian Christians must have looked at the content of patrician Rome. The dramatic situation in orthodoxy is just the contrast, viz: over against the low condition of *Natural* man is set the great fact of deliverance; not only the great salvation but what a man is saved from. This provincial way of looking at Unitarianism must come from not knowing Unitarianism or not knowing orthodoxy. Liberalism is first of all a deliverance from orthodoxy, orthodoxy in government, literature and religion. Over against the wide horizon and grander view of life, *one must* place the intellectual barrenness, the misplaced emphasis, the diminished life chances in orthodoxy as it is at work, moulding and suppressing community thought, in the average religious community.

One who imagines that this is not a tragic difference, or that the whole has now been leavened by our habit of mind, may like Thoreau have traveled extensively in his native place but he does not know the prevailing religion in the United States. This observance stage does not appreciate the mighty transforming power of our faith, as it enters a life for the *first time* and lifts a *new* generation into the atmosphere of the older, larger, sweeter, *present* God, who, from the dawn of time, has been doing his orderly work nor wishes to blot it out. Those of us who have felt and watched the redemptive power of the influence of Horace Mann in central Ohio, which change of management and effort have not been able to diminish in these fifty years, *believe* in observance, but also in propagation and redemptive power of free thought.

Given then this conviction that there is a dark background of need, the conviction that this proposition of liberalism is *life-giving because* it meets the pragmatic test, it *has* "workings" in human life; given the *conception* of it as a thing *not only* to be *observed* but *propagated* and *used* as a redemptive process, how objectify these convictions?

The mystic church that appears through every age and clime, that descended like the New Jerusalem from above, being a hard thing to put your hand on in this twentieth century, we have chosen the best modern human machinery, a corporation. It has the advantage of giving a *legal entity* in perpetuity, apart from the people who make it up. So far as the state or business wishes to deal with it, there is something to get at. It is not terminated by the addition of new individuals or the dropping out of old, as is an association or a partnership. It has a board of directors or trustees who, either *alone* or with the *whole group,* choose an acting manager, one who knows the business of conserving its interest and getting the thing for which the corporation stands, to market. This acting manager, called a minister, originally had a *status* which was conferred on him by law both common and ecclesiastical, *but, among us,* his condition has risen from status to contract. For a consideration on one side he agrees to conserve the interests and spread the thing for which the corporate existence was granted by the state. Whatever more we may add to it, this relation of the acting manager is certainly not less than contract. The old Jewish literature has a saying that there is a time to serve God by breaking his commandments. There are times when the higher ethics may demand that contracts be broken, other more important things done not enumerated in the strict letter of the bond.

But it is a liberty more often abused, by *resident* managers of church corporations than in any other field of contract relations. It is only the inherent generosity of our people that saves us from a damage suit for breach of contract. We are strong on side-lines of work, strenuously active in all those fields which are in the transition process of going over to the field of specialization. Few churches have given up as large a per cent of men to other fields of humanitarian work.

I have listened often, in indifferently worked fields, to the story of how the minister gave his time to this work or that, often to his own strength of reputation and his parishioners' pride but at the cost of the definite thing committed to his hands. This man was a good farmer but not much of a preacher. He accomplished much with his hobby but the church rather went to pieces under his management. We are such rampant individualists. We have so many interests in thought and work that we easily spread out and stagnate, while the world works today with a concentrated stream, driven by force, to a definite point of contact. Not only in our western but in our eastern churches, we do suffer great loss from this smudging over the line between the work that our men are trained to do and employed to do and the work which they are neither trained to do nor employed to do. Our shepherds get so busy pounding among the rocks with their geologic hammers, examining the flowers and looking at the birds and stars, that they hardly know how many have left the fold. We lose much in denominational power, lose the cumulative effect that could come if each man could not only see his work steadily and see it whole, but also see its natural boundary lines and allow each succeeding man, as in the ancient games, to snatch the torch from runner still.

We are familiar with the law of life that sets apart an organ in the body or in society for a special work joining them altogether in a larger unity, the body or society. It has been the good fortune of the church to join temporarily in history with the great forces of human society. She has given birth to many great humanitarian movements, which have gone out into the world and do not know their own mother. This is especially true of our own church.

Because of mixed motives, the church took a hand in government, played king, became an astute politician, played according to the rules of the game, not of her spiritual but her temporal side. It is now the best judgment of the world that the church was not a success at governing. It was not good for the church.

The church was schoolmaster and saved to us through the Middle Ages much learning of the past. There was no other institution to do it. But the judgment of history is that the church is too slow to teach. She is not responsive to change. A fact is already old before she takes courage to give it. One has but to know the science department of a denominational college to know that this is true.

The church played doctor. She was nurse and sat by beds of pain and administered healing according to her knowledge. But this is a field for special work. Men who speak with accuracy say that healing and surgery were much delayed by the church playing doctor and acting as censor for the healing art.

The church controlled art. In the conventional picture in sacred art she named the subjects and the grouping and left the artist to do the handwork. But art got nowhere until it became free. The church would have made Michael Angelo carve figures out of snow. Art is a field for specialists. We do not wish the church to control.

The church had her ecclesiastical courts, in which she tried certain cases and long insisted on the control of certain of her own peculiar cases by her own rules of law. It is now the best judgment of men that the judiciary is not a proper field for the church.

The transition, carrying charity over to trained hands, came in our own time. I remember hearing the regret expressed that the church gave up this last great opportunity to show to the world her right to exist for useful work. Men in the school were hesitating between the ministry and relief work. Those who were convinced that the field of relief is the real work, looked on the regular ministry in a patronizing and critical way. Their attitude was comparable only to the

youth who goes out to meet his fellows after reading Emerson's "Self-Reliance" for the first time. But the time had come to choose the field. Relief work had come to be a field for specialists. While it was done by our men in the early days, it was found that religious forces are too much divided. Relief work demanded a clearing house both for the intake and the outgo and trained management. Who would say that charity is not administered better now than by the church?

We are in the midst of a transition process. What is the message, for the furtherance of which we should connect up this church machinery? This came about both naturally and quickly in our body. Nature is indifferent to individual failure and blotting out. She is careful of the type. This law has been operative, very generally, in human society. Taking cognizance of human failures, is a new force in human society. The factory population and immigration brought to our doors a new realization of the human wreckage that goes down in the unequal struggle for existence. Our own men in Boston and New York, who began to delve into this human scrap pile, instituted the first relief offered. They collected facts, and sought for cause. Perhaps few pulpits more than our own diffused this knowledge among the people. Then the why of this repetition of charity every generation. Social philosophers went deeper. This wreckage, they said, is the fruit of our industrial life. Charity became out of date, as originally administered, and work was entered following longer lines. The humanitarian instinct, strong within us, took up the new industrial freedom, reaching in some cases eighty per cent of the whole number of discourses for the year. Many saw in the new time the moral crisis of the slavery days and heard the abolition call. Pulpit and the church machinery must be connected up with the economic program. The average minster, who is a middle-of-the-road man, was another hated by one group because he went so far and the other group because he did not go far enough.

This abolition aggressiveness which would hitch not only the church wagon but all wagons to its star, is an unfortunate analogy. Slavery, as an institution, went out of the world with the fourteenth century. Its lingering here was the last stand of the institution. It covered only a part of the country. The economic problem is as old as humanity and will continue as long as humanity is here. If the church is to enter the field as a specialist in applied economics, it enters on a long career. It is not the temporarily getting back of a moral movement, like a church throwing itself into a city campaign, that is soon over and the regular church lines resumed. It is not like the church putting all of its machinery back of the slavery question which could have a definite settlement. The status of freedom once reached, the church could pursue its regular lines.

The abolition movement is an unfortunate analogy again because it did not lead to a settlement of the slavery question in the Unitarian way, by the victory of the qualities of life which we exist to establish. It was not settled in the highest possible way and just as far as the qualities of life, that our churches exist to inculcate, have become general, just that far is the black man *free* today and just that far has reconstruction *gone*. The thing that every wise reformer fears most is the come-back, the reaction that follows any legislation. This reaction is decreased just in proportion as these qualities of life take hold of men, the qualities that we exist to establish. Looking at the economic problem a hundred years down the line, who could say, that the simple work of a Unitarian church is not the most lasting contribution?

There is a certain defined work which our churches have always done. There are certain other things, we have seen, they did for a time until the work went over to special fields. I say a clearly defined field of work and also a clearly defined field of thought. Against the idea that we begin everywhere and end nowhere, that Unitarianism is not unitary, I have come to think that we have a certain universality and unity, more remarkable, because it is not the likeness that comes from lopping off and preening back, but from free growth. Go into any one of our churches in any part of the country and one has the home feeling, finds the same body of belief, service, habit of mind. Here is freedom of expansion yet the very unity which the

mother church claims and secures by suppression.

Has anything arisen that justifies any great departure from this very clearly defined field of work? I have, for some time, been viewing the Unitarian church as a layman, watching its workings and its products. The test of a man's philosophy of life is this, would he give it to his children? I have thought over the institutions, outside the home, that have a part in shaping a child's life, in sending out forceful men and women. Cause and effect are sometimes hard to trace but I have more confidence in a free church being able to bring out the best in a boy or girl and adding to his own best than any institution I know. Because there are so many young lives, whom we have known, whom we will not be able to reach in their generation, because we are conscious of their loss, we look upon the passive observance stage and any effort to side-track our well tried field of work, as little less than a calamity.

I am more and more impressed with the need of our work among *all* groups of people, without regard to their economic condition. I am never more impressed with this need than in the group which has come into possessions and continues to live just the live animal existence with better food and more trappings. We have a message of deliverance and enduring satisfaction for this group.

A large part of the population, of our country, is making the comforts, living in the atmosphere defined by orthodoxy, good only as one is good who has not fallen into a few of the vices. They are mentally indolent, much more so than the group that is doing the agitating in modern society. Here is *quantitatively* our great field of work, to leaven this group with the influence of a free church in their midst. For us to side-track on anything that is not an absolute requisite of our intellectual equipment for establishing free churches, is throwing away a great opportunity with this group.

There is another group which is intellectually alive. As the result of considerable thought and reading they have outgrown orthodox economic theories. They know a few of the old stock criticisms against religion but have not gone far enough to know that any church has adjusted itself to the changed thought of the last fifty years. As a church we do need the message that labor and socialism have for us. I know, both from mingling with them and having them in the congregation, that they are in equal need of our message. My experience with this group of people is that they recognize our own, as one of the few churches that have a modern message for them. I believe we have a great work in the present unrest in ministering to this group. Anything that takes us away from our special line of activity is *not only* a loss to our own Unitarian people but a loss to these present reform movements. Only within a week men, who have joined with the forces striving for a new economic order, have told me how they missed there the *unselfishness,* the *generous idealism,* the *high qualities,* which they expected to find. For these men our church is meeting an *urgent need* and they *acknowledge our contribution to their life.* Anything that side-tracks our regular work of establishing a *lasting center of influence,* is a *distinct loss* to this group.

I think it would come as a shock to us sometimes, *and certainly some would offer evidence in rebuttal,* that the business of a Unitarian church is to make Unitarians, just as the business of a land office is to sell land.

From the standpoint of keeping the church a *visible going concern,* we encounter enough difficulties which are the penalties of our virtues. In the first place the highest conditions of life are most unstable. Those who have movement and freedom in religion have it in all fields. We reap the perils of our theory that each man must *stand alone,* a free moving little piece of *creative independence,* like God himself. He acquaints himself first hand with deity and fears no hell but his own making. Church membership and attendance are not sacraments but matters of choice and taste. The very type of man which we exist to perfect, *once perfected,* is *not* the best material for a closely knit organization. He does not stay *put* like the more stupid man who comes and goes as his church may direct. What is true of the pew is true of the pulpit. A large per cent of our men go out to other fields of useful work because of their native ability and therefore we have difficulty

in keeping our organizations properly manned.

Given *then,* a *life-giving* proposition, *(long proved* by its *"workings,"* brought up to the present hour by the addition of all that *knowledge* and *human experience* can give), what is to be done with it?

A center *of influence* does not *influence until it gets contact.* The present world of affairs has perfected the machinery of getting new points of contact and the movement in the present business world is efficiency in getting the product home. Even those with a superior wine cannot be indifferent to the bottles.

In the common law of averages, a certain number in a city wish to buy land and a certain number can *be convinced* that they wish to buy land. A land company, through a central office, discovers, in every possible way, both of these groups and also a list of those who may be buyers in ten years. The proposition is presented, naming the points of advantage. The *contact, once made,* is *followed up* with literature and letters so arranged that the effect is *cumulative* and *convincing.* Every possible buyer is at fingers' end in an office system that knows the progress of every possible buyer. The children of the world are artists in the application of the psychology of repeated impressions. A man drops in to sell me accident insurance. I do not wish accident insurance. He leaves a blotter and says he will see me another time. He comes the next week, just passing through the building and leaves a blotter. I use his blotters. In the little recesses of day, I absorb the facts in the blotter. I learn how many out of every ten have an accident every year and the perilous condition of one without accident insurance. The man whom I disliked, perhaps, I come to like. I admire his persistence and method. If I wished to buy accident insurance, I would go out of my way to look him up. Is not this the principle of getting any proposition home and should not the *life-giving proposition* use the best machinery for getting it home? The church, whatever else it is, is a business center for handling our proposition in a place and getting it home.

A very *necessary part of* the work, *not only* of taking care of those who have come to know our message but also of holding it up before others, is a weekly gathering. Some works of art, once made, always keep this form. Others, like a musical composition, must be built anew each time. A church service is like the latter. It must be built anew each time. Building it is a fine art demanding the most careful work. Helps are a church-like church, music, all that builder, architect, decorator and accomplished performers can give. This work of art creates an atmosphere in which this life-giving proposition, if *presented with force, is accorded a reception.* A business man would envy the opportunity that we *often treat indifferently,* the opportunity to get to men under such favorable conditions.

This challenge of our pulpit both staggers and stimulates. Staggers because of its wealth of opportunity, *stimulates* because, while men formerly interpreted a book, here is the *demand that we shall range the whole field of human thought,* to the very limit of our power of endurance, for *any* and *every* contribution to the problems and destiny of life. One who can think of meeting a group of live men and women every seventh day and have time for side lines has a strange intellectual make-up, and certainly does not feel the possibilities and demands of his job.

Besides presenting the merits of our life-giving proposition, one becomes more and more conscious of the great *inarticulate* world which has absorbed some of the new science, the philosophy of the new social conscience and is not able to express it. This is especially true in our western work. What a large group expresses satisfaction at hearing their own hearts' language made articulate in the pulpit! Pleased both because they have thought so far and the pulpit will express so much. This is one of the satisfactions of pulpit work and a constant source of inspiration. "The lowest hind should not possess a hope, a fear, but I'd be by him, saying better than he knew, his own heart's language."

Our work is *opportune.* The story of our humanity has just come out. Our virtues and our vices are shown to be a part of the story, striking their roots too, in a long past. The theological basis for

morality has slipped away. New *incentives* and *rewards* must fill the place, shorn of myth and legend both for incentive and embellishment. The wavering habits of our life are shown to be the rivalry between the old habits of an animal ancestry and the new qualities of life, *new* and not yet fixed. Men, as we are told, are looking for the arrival of that new brother who can hold them steadily to a truth until they make it their own, until, by habit, they shall be chained to the *new with the freedom* of the *good*.

I live in the office and in the street where these old habits of the race control. I become convinced that idealism is just moonbeams spun by fools and I too am a fool for my pains. I am a disciple of this school of the street and shape my philosophy accordingly. Then I find a group of people who are leading the other life and in their presence my idealism seems not only *beautiful* but *rational* and I feel a sense of shame that the world of affairs appealed to me so *strongly*. I hesitate between the two, ashamed of each in the presence of the other. But in time, the group with ideals comes to be the one for whose opinions I care, *their* rule of life the one to which I defer. If I must disappoint either group, I would fail rather toward the philosophy of the street. This group of people has become the criterion of my rule of conduct. Unconsciously, they save me from that which I know in their atmosphere, would seem unworthy *to me* and to them. This group of people, in a free church, does just this thing for a life that is wavering between the freedom of the *primitive rules* of life and the freedom of the new and unstable qualities of our humanity.

We have gone through many changes in thought, always following the gleam, with those in the pews in different stages of acceptance and rejection. This is the special merit of our position. Some one has noted that this is always a work of need and difficulty, to keep the mean between this oscillation of men's minds between a Sahara of dead routine and the jungle of wasteful extravagance, not forgetting that a true mean includes all that is good on both sides of it. We have reached the new inspiration, restored Jesus to his humanity, let fall the fatal premises of orthodaxy, shown deity in the new science and enthroned a new God, *all this* in a very short time. Each responded to the *leading* as *he could*. No one was rejected because he lingered with *the old* or too hastily took up with the new. Like the department store, in which Dr. Crothers bought his five cents worth of silk, we have given him his change without insisting that he spend his whole five dollars with us. With many different stages of thought, as each crisis in belief has arisen, we have kept the unity and the bond of peace. Fortified by the ruggedness of our spirit, those of our pews have gone out to diverse fields of good, each pursuing the *thing* and *method* which appealed to him. Neither in doctrine, philosophy or social theory have we ever demanded that one take *all* or *nothing* and take it *now*. Just as we let each take *more* or *less* of *miracle, higher criticism,* evolution and a *score* of things, as appealed to his judgment, which we respected, *so,* we are *bound,* by the principle of our position, to practice this in *all* fields. The suggestion in "In the Hands of a Receiver" is just one. Let him present his *moral dollar, take* a quarter's worth of Socialism, twelve and one-half cents' worth of old-time Republicanism, twelve and one-half cents' worth of Jeffersonian Democracy, a quarter's worth of insurgency and still have left twenty-five cents' worth of freedom.

The task then which is ours, after much specific work has gone over to other hands, *is to maintain a going* concern that shall use the best modern machinery, not only to *diffuse a life-giving* proposition but to make it in diffusion ever more intense; to draw from *all* fields of *thought and experience for a live* message to men; to maintain a group with an atmosphere of generous idealism, *in the presence of which,* the *wavering will* feel *their* good both worth while and beautiful and to keep a center of influence that shall prove to men in varied *stages of thought,* a *perpetual inspiration* in varied walks of life. Clearly a task sufficient for all the knowledge and endurance that the best can bring to the task. A high ideal to be sure but, "A man's reach should exceed his grasp or what's a heaven for?"

A few enthusiasts may overturn Despotism; but it takes an intelligent and justice-loving people to maintain Liberty.—*The Public.*

Religion Outside the Church

By Rev. Joseph P. MacCarthy,

Minister of the First Parish Church of Waltham, Mass.

THERE is a religion today which is outside the general organized church with its manifold theologies. "A religion," says Bishop C. D. Williams, "which is a fresh inspiration from the Spirit of God brooding over the present world, and a church which is largely a crystallization out of the experience and the mind of the dead past," and it is pertinent to ask: Where is that religion to be found? Has it also some theological background, has it developed any literature, has it organizations through which it works, has it philosophy or a creed? Finally, has it a Christ?

To the first question we must answer, it is the *natural religion of humanity.* Dean W. W. Fenn, of Harvard Divinity School in his Dudleian lecture, May 1, 1911, gave what he understands to be the definition of natural religion as held by the founder of that lectureship, namely, "Such knowledge of God, his existence and nature, as may be obtained by man through the exercise of his normal and rational powers directed to the study of the human and material world."

What we witness today is the decay of theology but not of religion, and it is an orderly incident in the progress of the world. The world is growing less theological and more religious.

Natural religion, broadly speaking, is the only sane religion. I have an elemental reverence for a mountain or the soul of a man or woman greater than my own, and as the sage says, "He who has a greater soul than I will conquer me if he does not lift a finger." What is the conventional creedal Christian religion? It is a purely dogmatic, artificial religion, constructed on an unreal, unnatural, polytheistic conception of Jesus. The virtues that are taught and practised in it are not the result of, but *in spite of,* this unreality.

The following of Jesus as one of the many divine fellow-men, or even to follow him as *the* spiritual leader of the race is a part of natural religion. But to construct out of the sane, normal life, which we know he lived, a metaphysical Christ is to make, not a *super*-natural but a *sub*-natural, an artificial, unreal religion, and its unreality is appearing more and more every day.

To have our sense of religious reverence deepened by some great manifestation of genius, whether it be the ethics of Moses and Jesus or the art of Angelo and Bach, is as natural as the awe inspired by a sunset or a mountain. But how shall I *enhance* for my soul the awe of the mountain? I will first convert it into an elephant, and then worship the mountain-elephant! This has been the method of producing "supernatural" and "revealed" religions. Natural religion is coming to its own. The growing intelligence of the people is repudiating the sub-natural, and people are becoming naturally religious.

It has, then, no formal theology, but it has developed a literature, and particularly poetry, which contains the *true theology.* We might also add that it has the beginning of drama in such plays as "The Servant in the House," and it has such paintings as "The Angelus" and "The Man with the Hoe."

Robert Burns, pre-eminently the poet of nature, took his eyes from a mountain daisy and said, "The irreligious poet is a monster." Burns is one of the writers of this natural religion. With all his faults he taught much of natural theology for the multitudes outside the Scotch kirk. His sarcasm was never aimed at true, wholesome piety, but at the Pharisaism of the day. For his father's simple virtues and family prayers he had the most wholesome respect.

Natural theology finds the doctrine of God's imminence precisely as Paul teaching on Mars' Hill found it—in one of the Greek poets. It is not Paley, but Pope:

"All are but parts of one stupendous whole,
Whose body Nature is and God the soul."

Again:

"God of the granite and the rose,
Soul of the sparrow and the bee,
The mighty tide of being flows
Through countless channels, Lord, from Thee.
It leaps to life in grass and flowers,
Through every phase of being runs,
Whilst from creation's radiant towers
Its glory shines in stars and suns."

'Tis not Jonathan Edwards, but Elizabeth Browning:

"Every common bush is afire with God,
But only he who sees takes off his shoes."

Not Wollaston, but Whittier:

"We lack but open eye and ear
To find the Orient's marvels here,
The still, small voice in autumn's hush,
Yon maple wood the burning bush."

The providence of God is taught, but the teacher is not Butler, but Mrs. Browning:

"O, the little birds sang East and the little birds sang West,
And I smiled to think God's greatness flowed around our incompleteness,
Round our restlessness His rest."

One of the great doctrines of this outside religion is that reverence is inspired by nature. But, again, the teacher is the poet, and not the formal theologian. Looking into the heavens, the poet declares,

"There is no scene to mortals given
That so divides the soul from clod
As yon bright galaxy of heaven,
Yon burning blazonry of God."

Has this religion a creed? No, but it has many creeds. The general belief is well expressed by Dean Fenn in the Dudleian lecture to which reference has been made. He said:

"The Christian church bewails its diminishing influence, which indeed is a palpable fact, but it has been slow to recognize that outside its borders there has been growing a religious life which it has inspired only indirectly, if it has at all, and whch it by no means nourishes or directs. This extra-confessional and extra-ecclesiastical religious life seeks no alliance with any church, nor would it find itself at home there, but it cherishes a love of truth so pure and ardent that even the most precious traditional beliefs are willingly relinquished in obedience to its august demands, a devotion to goodness which stops at no expenditure of time or treasure or effort that it may give greater happiness and worth to other lives, a love of beauty which demands a city and a country beautiful, and is resolved that even the humblest shall be surrounded by the ennobling influences of art and music and educated into æsthetic appreciation."

But I remind you that long before any theologian formulated its belief we had it from the laity, such as this:

"To long for the right, to love mercy, to pity the suffering, to assist the weak, to forget wrongs and remember benefits, to love the truth, to be sincere, to utter honest words, to love liberty, to wage relentless war against slavery in all its forms, to love wife and child and friend, to make a happy home, to love the beautiful in art, in nature; to cultivate the mind, to be familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world, to cultivate courage and cheerfulness; to make others happy, to fill life with the splendor of generous acts, the warmth of loving words, to discard error, to destroy prejudice, to receive new truths with gladness, to cultivate hope, to see the calm beyond the storm, the dawn beyond the night, to do the best that can be done and then to be resigned—this is the religion of *reason,* the creed of science. This satisfies the brain and heart."

Thus spake the great agnostic, Robert Ingersoll.

Has it a philosophy? If so, it is clearly utilitarian. It certainly is not pragmatic in the sense of making truth synonymous with expediency. But in the sense of making the working experience of the race the basis for future action, as we understand Mr. Macdonald to do in his "Life in the Making," it would be quite willing to be named pragmatic.

It is clearly intuitional rather than severely intellectual. The Nicæan creed is the result of an intellectual quarrel—a metaphysical quibble—and not an elemental deliverance of the heart. Had these very commonplace bishops been in the unity of prayer or of song, the result had been vastly different. Men easily unite in prayer and poetry; not so in logic. Yet the deeper truths are

those of life and not of logic. The religious plant is indigenous in the soul of man, but as soon as it begins to blossom the intellect begins to convert it into a hot-house plant. As soon as the soul gives forth an aspiration, the intellect endeavors to encase it. The intellect has never been able to construct an adequate house for the religious occupant; the form of the intellect has never yet been equal to the content of the religious feeling.

To quote the late Professor James—"Religious faith is an utterance of something within us that is deeper than the intellect." The same idea from Martineau: "The spirit of God frequents the regions of the soul below the strata of intellect and speech." And once more: "The highest expression of the soul is not thinking, but feeling," says Fichte.

Bergson is adding a new voice, but the message seems familiar, and those who claim to find anything essentially new seem to me to be confessing that they are a little bit rusty on the German-Romanticists and even New England Transcendentalists. Emerson said, "It is all in Plato." Of all that has appeared thus far in Bergson may not it be said, "It is all in Fichte, Schleiermacher, and Emerson?"

The organizations of this outside religion are all the manifold fraternal orders, the most of them using the Bible stories for their ethical ideals. It works in semi-political clubs that have for their aim industrial equity, political honesty, and economic justice. It is the inspiration of great leagues that are investigating national sins, suppressing child labor, white slavery, and the saloons, and teaching the horrors of war.

If we of the fuller faith would turn these people toward the church organization, we must do that kind of work in the church, and so make them see that our church faith is not inconsistent with their un-churched work.

Finally, has this religion a Christ? Yea, it has *the* Christ of humanity. It has often been said of late that after 1900 years Christianity has still to be tried. Real Christianity is on trial today in this religon without the church, and it is making good because it is genuine The divine carpenter prophet has never before had a fair chance in a real world. He is being seen today as a great divine human brother. Heine said long ago, "There never was but one Christian, and he was a Jew."

Jew and Gentile today see that the historical Jesus of the common people has had a two-millennium struggle with a metaphysical Christ of the church, and the divine reality is emerging. The great masses are turning to him as an exemplar of sane religion and a saviour of all who believe as he did. And erelong we shall all say with more sincerity than Swinborne, "Thou hast conquered at last, O Galilean."

GOD'S STARS.

By Harriet Lake-Burch.

We draw our little circles on the sky
  And train imperfect lenses on a star
And with the miracle of ear and eye
  We fix the distances of near or far
To those vibrations of celestial spheres
And write it on our whirling hemispheres.

And in that circle's rim we dare acclaim
  The constitution of the singing stars,
And one by one we analyze and name,
  And one is nebula and one is Mars,
Till all the range within the circle's rim
Is told as tales are told, and eyes grow dim.

Still do the pathless voids beyond our reach
  Swing wondrously their systems without name
And where is neither voice nor human speech
  To tell God how the wondrous systems came,
There broods above it all a kindly smile
That man should reckon cosmos by the mile.

Youngstown, Ohio.

I KNOW.

By Mary Miles Colvin.

I thought that it was over. I thought
The time had come when I could face
Life's questions all without you. I thought
This heart of mine which longs and calls
For you was dead, and never would arise
To trembling life again. But now I know
As I have really always known, that
Life's one great passion does not die;
Sometimes it sleeps: but only to awake
With overwhelming strength, and say
"I will not be put down; I am your life
And I will claim that which belongs
To me. Somehow it must come. No great love
Was ever born which did not, in some way,
Bring its reward." And so I say to you
Sometime, somewhere, you will come back to me.
I know, and I will wait through all eternity.

Youngstown, Ohio.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

POVERTY IN ENGLISH CITIES. II.

I DESCRIBED last month, in this department, some of the specific examples of poverty which came to my attention on the occasion of my recent visits to Liverpool, Glasgow, Edinburgh, Leeds, Portsmouth and London. I told what I had myself seen in my hurried and necessarily superficial examination of existing conditions in English cities. In addition to this personal survey of streets, houses, saloons and working places, I of course made careful inquiries of intelligent and well-informed people whom I chanced to meet, read newspapers, magazines and a few books, listened to one or two speeches bearing on the question, especially watched the trend of political discussion, which now centers in England so largely about this problem of economic misery—and thus gained a wider and deeper knowledge of the subject than I gave an idea of, perhaps, in the first part of this article. As a result of these observations and studies, what can I say new about the problem in general? How did English poverty impress me, as compared with poverty in our own country—what are the English people thinking and doing about the question—and what is the outlook for the future?

First of all, let me say, I was struck by the dirt, the rags, the nakedness, the physical debility, the general sordidness, degradation and sheer brutishness which seem to be universally characteristic of the city poor in England. I have seen poverty in nearly all of its worst forms here in America—at least so far as these forms can be found in New York City. I have walked the waste stretches of Second and Third Avenues and the adjacent side streets of the East Side; I have entered and examined tenements in many of the congested sections of upper and lower Manhattan, and the water-front of Brooklyn; I have sat for hours upon Brooklyn Bridge and watched the weird procession of human derelicts who may always be seen drifting across this mighty structure; I have looked into the cheap lodging-houses on the Bowery, and walked up and down the winding trail of the Fleischmann bread-line; I have sat in the night court and seen the human waste and refuse which is every day swept up before the municipal judges by the police; I have sat here in my study and talked with the never-ending succession of "down-and-outs" who come knocking at my chapel door for aid. Now and again I have seen examples of wretchedness which have brought tears to my eyes, and occasionally come in contact with rags and dirt which have filled me with a loathing which no will power at my disposal could overcome. But what is wholly exceptional here in America seems to be more or less the general rule in England; and never in any case have I encountered in my years of residence in New York, even as the result of deliberate explorations, what I met purely by chance in the course of a few days' hurried visiting in Glasgow, Leeds and London. The pitiful girl, over whom I stumbled on Mill Hill in Liverpool; the bare-legged mother, whom I saw in the streets of Glasgow; many of the frightful hags, whom I watched in Whitechapel, would have been simply impossible here in America. "Why, I have seen men and women in every street of this city," said Rabbi Wise to me, on the occasion of a brief meeting in London, "in such a condition of dirt and nakedness that they would have been arrested on sight in our town!" The simple fact of the matter is, the great body of the English poor are several notches lower in the human scale than our poor. A narrower margin of physical subsistence, a fiercer struggle for survival, a more abiding state of wretchedness, a sharper intensity of suffering, have all resulted in an indifference to cleanliness and decency, a reversion to primitive instincts and passions, and a general brutishness of appearance, manner and action, which inevitably suggest the barbarian or the animal rather then the civilized man. Never have I seen such women as swarmed in the alleys of Liverpool and edied around the ped-

dlers' carts in Whitechapel; never have I seen such men as tramped the streets of Southwark, which I heard the Dean of Westminster describe at an Abbey service as the largest area of unbroken poverty in the modern world; never have I seen such pitiful children as those whom I met in the neighborhood of the cathedral in Glasgow and watched at their gambols one day in St. George's Square in Liverpool. They all seemed more like the hordes of Alaric, or the Hunnish clans of Attilla, than inhabitants of twentieth century England.

This brings me at once to the second fact which became indelibly impressed upon my mind—namely, that English poverty has solidified, if I may thus crudely express it, to a degree unknown here in the United States. Our poverty is still more or less fluid. Of course, we have in every one of our cities a large number of persons who were born poor, have always been poor, and will probably always remain poor in spite of the best efforts to rescue and rehabilitate them. These thousands constitute the lowest economic strata of our population, and are the one abiding menace to our national prosperity and power. But it is still true, none the less, that most of our poverty is composed of material of a very different type. I refer to the fact that the poverty-stricken individuals or families in our great cities are mostly those who have only just fallen below the margin line of independent subsistence, and can therefore be placed above this line if intelligent assistance can be received and ordinary good fortune enjoyed. Our people are poor because they are immigrants who have only recently arrived on these shores and have not yet become adjusted to changed conditions and a strange environment; because they have been overtaken by old age, for which our existing social arrangements have no place and to which they offer neither pity nor protection; because sickness has fallen upon the wife and mother, or upon the children, and thus brought burdens of physical weakness, nervous strain, and financial expenditure too heavy to be borne; because the wage-earner of the family has been stricken by accident, disease, or death; because employment has been unexpectedly cut off; because the size of the family has increased in disproportion to the income; for a thousand and one reasons, too numerous to specify, all of which result in the sudden submergence of the individual or family in the great ocean of economic dependence. But this does not mean that the persons concerned are hopelessly lost, and thus beyond all possibility of rescue. On the contrary, the basic principle of all of the remarkable organized charity of our time is that every individual or family, no matter how terrible its state of poverty or how long its continuance in that state, can be snatched from the waters of disaster and placed securely upon the shores of economic independence if a fair degree of patience, intelligence and friendly goodwill can be expended on its behalf. Nor are there any people who believe more firmly in the perfect practicability of this principle than the poverty-stricken classes themselves. It would be hard to find a person living in even the vilest of our slums, and festering amid even the most hideous conditions of wretchedness, who does not cherish the faith that escape from his condition is not only possible but probable, or, at the very least, that his children will ultimately rise to a level which was never attained by himself. The fluid character of American poverty is nowhere more clearly indicated than in the rapid increase of its bulk in periods of industrial depression, and the correspondingly rapid shrinking of its bulk in periods of general prosperity. Of course, this condition of affairs is by no means so true today as it was yesterday. The number of the irretrievably poor is swiftly and surely increasing in our cities. The relief societies and settlement houses are finding it ever more difficult to save those who are constantly being snatched into the gulf of wretchedness, and to rescue those who have long struggled and suffered within its depths. Even in the best of so-called "good times" the amount of sickness, old age, unemployment, low wages, industrial disease and accident, is appalling, and its consequences in terms of hunger and cold indescribable. The competitive system of capitalistic industry, rapidly developing here on every side, is steadily growing the same fruits of economic distress in this country as in all other modern countries, and anoth-

er generation of uninterrupted progress in this direction will yield the same dreadful harvesting of human wretchedness and degradation. But not yet has this awful doom fallen down upon us. Not yet have we to contend with that waste of misery, as barren of all things good and true and beautiful as an ash-heap of flowers, which constitutes the problem of poverty in its worst form. Still does there seem to be time for us to "take thought of the morrow," and thus, by courageous and intelligent social action, to avert the fate which seems to be impending.

In England, however, this state of affairs has long since passed by. Many centuries of feudalism, crowned in the end by one century of industrial capitalism, more terrible in its injustice and oppression than all that went before, have done their perfect work. No one can walk the English slums, and observe in even the most casual fashion, the stunted forms, the vicious faces, the brutish cries, the indescribable dirtiness, indecency and sheer animalism of the swarming denizens of the tenements and gutters, without realizing that these miserable beings are as permanently poor as they are permanently human. As well expect to change your dog into a man as to change these wretched mortals into efficient, independent, self-respecting men and women. Poverty with these people is the result of no unexpected catastrophe or devious misfortune. It has come not suddenly "like a thief in the night," and it stays not temporarily like a summer storm. These wretches have been precipitated into the sea of misery at no recent date, and they have as little expectation of rising from this sea as of growing six fingers upon their filthy hands. They sprang from loins as weak and degraded as their own; and they are now the heedless sires of a festering brood as helpless and hopeless as themselves. Poverty is with them a permanent and accepted condition—as much a part of the unchangeable order of things as the sky above or the earth beneath. They were born poor, they have lived poor, they will die poor, and they expect their children to be as poor after them as their fathers were before them. Dr. Robert Collyer, in his recently published volume of lectures and addresses entitled "Clear Grit," speaks of how persistently the English people "hold their own through all the generations. . . . When the son of William the Conqueror," he says, "was killed by a glancing arrow in the New Forest, more than seven hundred years ago, a man named Purkiss, as the story runs, found the body of the king, as he went through the forest with a load of charcoal, and carried it to Winchester on his cart for burial. I don't know how it may be now, but fifty years ago, if you had gone to that New Forest in Hampshire, the odds are that you might meet a man named Purkiss, going down that same road with a load of charcoal. His family outlived the oaks that were acorns when William Rufus fell, for aught I know, on the same spot, and he will be there, going for a load of charcoal, when Macauley's traveller comes from New Zealand to stand on a broken arch of London Bridge and sketch the ruins of St. Paul's."

It is this enduring quality, of which the Doctor here speaks so picturesquely, which is all so evident in the hideous masses of England's poor. Here they have existed for ages, at the bottom of English national life, the dreadful fruitage of ten long centuries of exploitation; and here they are apparently fated to exist, until their rotten foundation can support the fabric of the Empire no longer. You see the seal of fate stamped indelibly upon the face of every man and woman whom you meet in the city slums. Again, as I looked upon the swarming hordes of England's poor in Liverpool, Glasgow, London and elsewhere, I found myself repeating the fateful lines conceived by the soul of Edwin Markham, as he gazed upon the haunting horror of Millais's canvas, "The Man With the Hoe," and saw "the emptiness of ages in (the) face" of that peasant, "and on his back the burden of the world!"

"Down all the stretch of Hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents of the soul—
More fraught with menace to the universe.
. . . . . .
Through the dread shape the suffering ages look;
Time's tragedy is in that aching stoop;
Through this dread shape humanity betrayed,
Plundered, profaned and disinherited,

Cries protest to the judges of the world,
A protest that is also a prophecy."

These are the two facts in regard to poverty in English cities which most impressed themselves upon my mind as I looked about me on my quest—first, the depths of physical horror to which the English poor have fallen; and secondly, the permanency into which these great masses of human misery had solidified. One other impression, less fundamental than these, must still be recorded in this place, that the statement of my impressions may be complete.

I refer to the ever-present factor of "drink" as an element of the general problem of English poverty. I had fondly flattered myself, for many years past, that I knew something about the question of intemperance, and the part which it played in the composite drama of vice, crime and destitution. But I had not been in England a week, when I recognized that I had never known what this question really involves. The problem is bad enough with us, especially in a city like New York. I can take you to cross-streets in Manhattan, Brooklyn and the Bronx, where saloons can be seen on all of the four corners. I can show you the back-doors, sacreligiously called "family entrances," where women and children, as well as men, go for their home supply of liquor. I know all the hideous forms of vice which breed about our American saloons like maggots in a rotten carcass. Some of these grosser features of our problem, especially those pertaining to organized vice, do not appear in England to any such extent as they do here. But so far as the mere distribution of liquor to the consumer is concerned, we are only kindergarteners as compared with the English. Liquor is everywhere in England—and more than everywhere, if this be possible, in Scotland! The public houses, crowded at the bar with women as well as men, flourish like mushrooms in the cities; they prosper in all the little towns and villages; they are even to be seen in the remoter sections of the rural districts. I shall never forget passing through a little hamlet in Scotland, a few miles north of Loch Lomond, which was composed of not more than a dozen dirty stone cottages, and noting that the largest of these [illegible] labeled as a public house. But it is not only at the bars that you meet the evil. It greets you in the trains, and follows you in the streets, and insults you in the theatres. The air is laden with it as with a stench from hell, and men and women are soaked in it as in a bath. And especially when we penetrate the slums and reach the haunts of poverty, do we find ourselves face to face everywhere with "drink." What is the causal relation between these two social factors, I do not care to discuss in this place. I am myself convinced that poverty is more often a cause of intemperance than intemperance is a cause of poverty; and believe, therefore, that the drink evil will never be conquered until economic misery has been utterly banished from organized society. But whatever our theories in this regard, we must all agree that poverty and drink in England are inextricably involved together, and that a war on one must be a war on both. Therefore it is not surprising to discover that the remarkable social legislation of the present Liberal administration, which is so deliberately directed against poverty in all of its many forms, is being accompanied by a beginning at least in legislative action against the liquor traffic. The English government has been strangely indifferent to this problem in the past, but it would seem as though the Scottish Temperance Bill, which was under discussion in Parliament during my visit in England last summer, and which was passed, if I remember rightly, before the fall adjournment, was destined to be the first of a long series of bills which will mean the ultimate destruction of the whole wretched business.

Such are the general impressions which remain fixed in my mind, as I recollect what I saw of poverty in English cities. It seems to be a dark and hopeless situation which we are surveying. And so it was a few years ago, and so it still is, in many of its aspects, at this present moment! But the signs of a better day are everywhere present and every hour the coming of this day seems to be more certain. The encouraging features of this problem are fully as conspicuous and significant as the discouraging ones, and it is of these that I propose to speak next month, in the third and concluding section of this article.

HOW TO MAKE THINGS BETTER.

Not only anarchists and sore-headed Socialists believe that conditions in our land are all but unbearable. Every political stump speaker today who would gain the ear of the masses will croak about the evils of the day and offer his specific. Thomas W. Lawson, the convert from the ranks of high finance, declares in introducing certain articles to be published in one of our magazines: "These stories will be written first to interest and then to educate and last to raise all the hell in the American people."

Well, here we have a truth, well stated, or better, "over-stated." To show that things are far from what they should be requires hardly any proof or argument. I, too, recognize fully all the ills and evils of the present day. Yet I deny the conclusions at which the political and social ranters of today arrive. In their eagerness for a reform, and if not for reform, for the excitement of a little revolution, they fail to see the quietly working forces of social evolution which without great ado are changing social conditions for the better. We have today a new social consciousness, and that consciousness is gradually transforming the old views of life. It is going to its work. Indeed, all about us are the signs that a new day of the Lord is dawning. There is today a much higher conception of social responsibility than formerly. The words "philanthropy" and "charity" are becoming obsolete. The millionaire is beginning to see that most of his wealth does not morally belong to him, and by returning what in the end is the people's own, he merely anticipates the time when all surplus wealth will be commonwealth. This new consciousness of responsibility shows itself especially in our communal activity for the betterment of social conditions. If not as "units," then at least as "communits," we try to open the door of the kingdom for our fellows. Every proposition that promises wider opportunity for the individual finds an eager ear. The social atmosphere is filled with schemes for social welfare. And so it is easy to see why the rich give freely. They could no longer respect themselves if they withstood this social consciousness.

And this same consciousness affects the industrial world. We must not be disconcerted by the strikes and lockouts which seem to break up the industrial world. They contain for evil so much more of good. They bring the industrial world to the consciousness of responsibility. More perhaps than at any previous time the laborer impresses upon the employer the truth that he is not merely a tool, but a man, and that as such he demands moral recognition and must have it. And happily labor finds more and more this recognition. Even soulless corporations treat their men as if they had souls, and they are ready to meet them in their just grievances. There are street car companies in our land as well as in Canada which are pleased to deal with their employes through a committee. In the large glass industry of the country the blowers' union meets during the summer a committee of the manufacturers, and they together amicably settle the price of labor per bottle for mutual advantage and without harm to the public. There is never a strike among the glassblowers. Indeed, a well-regulated union is not for the men against the employer, but for the men in the interest of the employer. It will not cause strikes, but endeavor to prevent them. And as this new social consciousness is bringing about a more just and true relation between capital and labor, so it is working for good in other ways. Its force is beginning to show itself in our institutions of reform. What Judge Lindsey has succeeded in accomplishing for Colorado is being accomplished in our state. Common sense and fellow-feeling dictate the treatment of the wayward boy. Not the electric spanking machine rules any longer, but a wise and withal firm humaneness, which tries to reach the boy through an appeal to whatever is good in him. The same is true of the girls' reform institution in Sauk Center. Everywhere, in fact, new moral forces are working and leavening the lump of society. Of course, none of these things will bring about the millennium, but they are working for justice and equity, and they proclaim that some day the kingdom of heaven will be among men.

GEORGE R. GEBAUER.

Church Efficiency

CONDUCTED BY EMERSON P. HARRIS.

A Department devoted to making our churches more useful. Brief questions suggestions and responses are solicited. Address all communications to Mr. Emerson P. Harris, 16 Rockledge Road, Montclair, N. J.

SERVICE VS. SERMON.

Efficiency Editor, UNITARIAN ADVANCE:

The writer wishes to ask whether those churches which have a long preliminary service before the sermon are on the right track? How far do the choir singing, the organ music and the responses contribute toward the real end of the service, namely, enlightenment and spiritual quickening?

I attended service in a Unitarian church here one evening to hear a certain speaker. After fifty minutes of organ, choir, etc., the preacher rose and spoke twenty minutes during which he referred to the lateness of the hour and the fear of wearying the congregation.

Now a concert is all right, but does one go to church to get music for its own sake? I may be exceptionally deficient, but to me not ten minutes of the fifty were really preparatory for the sermon. The remainder was as unsuitable to the purpose of a service for the promotion of the religious life as would have been a moving picture show not illustrating the subject of the sermon. Can we know that any music in the church really stirs the spirit except that in which the congregation joins in the words?

It would be interesting to know how many attendants at such a service go on account of the music and merely tolerate the sermon, how many, like myself, go for the sermon and tolerate the music, etc., and how many for reasons spiritual are equally attracted by both.

Respectfully,

FROM MISSOURI.

New York City, Jan. 12, 1914.

THE DALLAS SUGGESTIONS.

The following letter is self-explanatory:

THE UNITARIAN ADVANCE,
San Antonio, Texas.

In your January number my attention is called to the article, "Practical Suggestions" in connection with "Church Efficiency" and touching on the Dallas church, that sentence, "—and about once every three or four weeks an extract from a sermon being published in the daily paper."

The writer deems it proper to state that this should be amplified as regards all church matters and church activities, including the Unity Club and the Woman's Alliance. I find that when the sermons are not given due notice in the morning paper, they are published in one of the two evening dailies; and, of course, the usual advance notices as to services are published in the Sunday morning paper, as well as notices being published in some of or all the papers as to the meeting of the Unity Club and the Woman's Alliance, before and after they are held.

As the minister, Mr. Gilmour, is now and always has been active and in close touch with the press of the city, I feel that this statement of the facts should be made.

Yours truly,

A. F. PILLET.

The following comment is from Mr. L. M. Lenington, Chairman of the Parish Committee of Dallas:

"From a view point of one who has studied the inside of liberal religious work here in the city of Dallas, there are several reasons why our church has not progressed very rapidly and we cannot expect it to progress very rapidly. The men and women of this great Southwest come here to make money, not only a living, but more than a living and they are very busy people. I do not doubt but what eighty per cent of them are Liberal Christians and many of them are Unitarians and do not know it. The men find a whole lot of Liberal Christianity in lodge work, they get their amusement and some education from moving picture shows and they get the balance of their liberal religious views from modern newspapers and magazines, and they do not care to go

out on Sunday morning to a liberal church, or any other church.

"Now this is the condition of a whole lot of business men and others in the city of Dallas and it is a hard proposition for a liberal church to make much headway against such odds.

"Now in regard to church advertising, I believe that a little of it is a good thing, but it can be overdone, that we could spend money that would not come back to us in any way whatever. I really believe the best advertising we can do is the way that we meet the people when they come to our church and the way that we treat them when they are there and how we treat them when the service is over. I believe that we can make impressions on a person when he visits our church for the first time so that he may come again, and I am going to start in next Sunday with a good sized committee for no other purpose than to meet the people, whether they be regulars or strangers and see that they have a welcome good enough to encourage them to come out the second time."

Mr. Lenington evidently states the case of many Unitarian churches and this statement would seem to be a strong challenge to our ministers and laity. If the expression of determination on the part of its chairman fairly indicates the purpose of the Dallas Committee, they are in a fair way to find out what these business men need and want, and whether and how the Unitarian church can furnish it. The fact that the dominant aim of these business men is for the superficials of life does not disprove their real spiritual need, the problem is to make that need conscious and to meet it.

Mr. Lenington further says:

"I may be too much of a business man to be the head of a parish committee, but there is one thing sure, this Dallas church and Unitarians outside of Dallas are going to find out that there is going to be a change made here and if not, they will also learn that there will be a new head of the parish committee. My motto has always been to get results or quit, I am not certain whether I am going to get the results, but I am certainly going to find out and I think you will learn that there is something doing at the Dallas church in the near future."

Our Readers' Exchange

WORK IN ALLEGHENY, PA.

EDITOR OF THE UNITARIAN ADVANCE:

IT IS a healthy sign of a new consciousness among church people when so much is being said about church efficiency and church publicity. The exclusiveness is wearing off, and the church is getting nearer to the heart of things. The old artificial line fence between "sacred and the secular" is disappearing, and the church is learning that its business is not bounded by any ecclesiastical or caste lines.

Various methods of church advertising are effective according to local conditions. Small towns and large cities, stagnant places and progressive communities, educational centers, industrial centers, and residence towns, all differ among themselves as to effective methods that must be used. But there is one indirect way of church advertising that must be generally effective, and that is the public activity of the minister and the favorable comment he gains for the church thereby. I say "indirect," for the church advertising is not the primary reason for the minister's outside work. That is done because of the human value of the movements in which he engages. But reflexively the church benefits from all of it. It is brought into public notice and people are made aware of its presence in the community.

As an example, I want to cite the minister of the North Side Unitarian Church of Pittsburgh, Pa., Charles E. Snyder, who has been in this city of six hundred thousand inhabitants a little less than three years. Mr. Snyder's work covers a considerable territory. He has been instrumental in organizing and administering the "Open Forum" for Sunday afternoon discussions in one of the largest down town halls of the city. This, of course, is wholly apart from the Unitar-

ian connection, which would have killed it in Pittsburgh.

He is the president of the Eugenics Section of the Pittsburgh Academy of Science and Art, which is also the Pittsburgh Eugenics Society, and is being frequently quoted and interviewed as to Eugenics, as well as being frequently invited to speak on some phase of the subject. Quite recently one of the local evening newspapers carried a double column interview with him on Eugenics which was repeated in part by several New York papers.

He is taking active part in the fight against the social evil, and was effectively engaged with the local Morals Efficiency Commission in their year's effort against prostitution. This brought him into considerable publicity, particularly on one occasion when in a public address he pronounced strictures on the police department, citing the facts. As a result of all this experience and study, Mr. Snyder has prepared an illustrated lecture on "Commercialized Vice," which is being frequently called for.

He has taken active part in several independent political movements, both in their administration and their speech-making departments. He is a member of several civic and philanthropic bodies, and receives frequent calls to address woman's clubs and other organizations on social questions. He is generally writing for some local publication on similar questions.

Two newspaper men, who have entered the congregation during Mr. Snyder's incumbency, are effective in publishing church news. Practically every Monday morning, one or more of the local papers publish striking digests of his Sunday evening sermons. These evening sermons cover a wide range of investigation. In October he preached a series of sermons on "Woman" which attracted unusual public attention.

In short, we feel that Mr. Snyder's work has served to impress the community with the fact that the Unitarian church is a very live institution working for the good here and now as fundamental to the good that is to be.

Sincerely yours,

O. W. Burroughs.

Pittsburgh, Pa.

THE MODERN SEARCH FOR GOD.

Lines dedicated to F. C. D.

By Rev. H. Y. Adlard.

I sought for God in the stars,
  For his glory they declare,
As night by night they blazon forth
  Their age-long, steely glare.
But I found their numbers finite,
  No soul in those orbs to care,
When I was waging a righteous war
  'Gainst wrongs that flaunt and stare.

I sought for God in the sea,
  Therein his way to trace,
In depths profound and waste of waves,
  Discern his smiling face.
But I found that the sea had limits,
  That with wild, insatiate greed,
It swallowed its human prey,
  Regardless of prayer or deed.

I sought for God in the earth
  Where insect, bird and beast,
With gaudy hue or mellow song
  Rejoiced at their nature feast.
But beneath and behind it all,
  A shamble of horror I found,
Where the strong preyed on the weak
  Mocking my quest profound.

I sought for God in the sky,
  In his perfect home of light,
With his garments all unsoiled
  Aloof from earth's grim fight.
But I found this God un-Human,
  Of moral worth divested,
By luring sin in midnight street
  His life had ne'er been tested.

I sought for God in the words
  Of wise men down the ages;
Theories abstract and vague
  Inscribed on countless pages.
But I found them all conflicting
  In mental mist enshrouded,
Stunning my simple soul,
  With horizon still beclouded.

I sought for God amongst men,
  Where comrades staunch of mien
Mid strain and sweat and strife,
  Smote hard for the just and clean.
Imperfect, sinning and falling,
  Yet with jaws all squarely set,
In the swirl of fleshly passions,
  The Human-God I met.

A God with his soul aflame
  For the things of eternal worth,
For justice, truth and love,
  For peace, good-will on earth:
But cramped in this web of a Human,
  Grappling with mighty odds,
Climbing upwards with leaden feet,
  I saw this God of Gods.

God the unfailing Comrade,
  Humanity's mystic soul,
The abiding sense of good
  Enthroned from pole to pole.
In every blow for the right
  His shoulder was close to mine,
Wherever I failed to win the day
  I crippled the life Divine.

This, then, was the God I found
  In the maelstrom of life's sea,
The upward surge of my nobler self
  Was the voice of God to me:
For it solved my wordy riddle,
  Threw a gauntlet at my feet,
Won my heart to a life crusade
  Lest God should suffer defeat.

If I may not deny myself,
  Forswear my nobler powers,
Then, this God All-Human exists,
  Pervades all common hours.
On the dusty highway of life,
  Where a million feet have trod,
Throbbing thro' all, both great and small,
  I hear the march of God.

A MODERN INSTANCE.

The line which once seemed to be so definite and intelligible between the orthodox and the liberal churches is daily growing more obscure and uncertain. The Mt. Morris Baptist Church of New York City issues a six-page folder teeming with constructive work. In a study of its leaves one wonders where the boundaries of the liberal churches are. Here is a thirty-lecture course on "Christian Unity," the most elaborate layout on the subject that we have yet noticed, and the breadth of it is as gratifying as the length, and judging by topics and speakers the depth will be equally gratifying. Surely here is a liberal movement in three dimensions. The program is headed by a most progressive note from the Right Rev. Bishop Anderson of Chicago, who says: "The realities of religion are its affirmations, not its protests and its negations." Education, social righteousness, and unity, he considers the three great problems to be worked out amongst Christian people, and he believes that the first two await the third. Two introductory lectures are to be given, one by the progressive Bishop Williams of Michigan, and the other, the wise Dr. Faunce, President of Brown University. Then follow twenty-eight Sunday lectures under the general head of "The Common Denominator," and among the lectures we find William Sullivan, the Unitarian, who is to speak on "Trinitarianism and Unitarianism"; Dr. Stephen S. Wise, the Jew, who is to speak upon a philosophic basis on "The Universal Fatherhood of God and Brotherhood of Man," corroborating the teachings of all great religions; John H. Holmes, the Unitarian, follows a Congregationalist and precedes a Presbyterian in an address on "The Liberals"; and Alfred W. Martin, Associate Leader of the New York Society for Ethical Culture, closes the lecture course with "World Unity in Religion."

Paralleling this course is a series of forty talks on eugenics given under the auspices of the Young Men's Class in Social Ethics, the announcement contains a stimulating and comprehensive reading list. The Sunday school also has a class in applied Christianity for the study of economic, social and religious conditions existing today, with a purpose to apply results of the study. And this is a Baptist church, and the name of its pastor, J. H. Randall, does not appear in the ministerial list of "liberal" denominations. Surely there is something confusing in the terminology of the churches in these days.—From *Unity*.

If, coming to your home, I say to you, "Show me your father," do you, if your father is alive and at home, show me certain photographs taken of your father years ago, in answer to my question? Or do you not bring me to where your father is? And when I ask you about that other Father of yours and mine, and ask you to show Him to me, why do you persist in asking me to look at the creed-copies of ancient pictures of Him? Is He not here, at home? Is He not to be met face to face in this His world? Can you not show Him to me in the place where you are working with Him in the business of doing good?

CHARLES W. CASSON.

WESTERN CONFERENCE NEWS.

Ann Arbor, Mich.

The annual meeting of the Ann Arbor church will show all societies in good running order, and with only a debt of five hundred dollars, borrowed from the loan fund, on the guild rooms added to the building. A newly formed Unitarian girl's club, for those of high school age, has helped to furnish the new rooms. The same club meets together Sunday as a class for the study this year of different religions. The annual fair of the ladies' fortnightly club was a success and enabled them to complete their payment of five hundred dollars towards the new building and to have a balance for charitable work in the treasury. The Young People's Society, under the efficient leadership of Mr. Carl Guthe, a senior in the university, is able to get along without aid from the National Y. P. R. U. for a paid student assistant, the different members having themselves looked up those new students whose names were given as Unitarian and Universalist.

Detroit, Mich.

A rapidly growing Sunday congregation is perhaps the most significant single item in a modern church's bill of health. Measured by this index, the Detroit Unitarian Church is enjoying a most gratifying period of well being. It is not only the church auditorium that is full on Sunday mornings, but the Woman's Alliance meetings are more largely attended, month by month, and the membership has jumped from ninety-odd last year to one hundred eighteen this year. The Alliance Christmas fair was a success, both artistically and socially. The zoo and the white elephant tables were both vastly entertaining and remunerative, and the fair, which lasted only from 2 to 10 p. m., netted approximately $700.

Our Sunday school, with its corps of trained, paid teachers, its able superintendent, Mrs. Safford, and its graded classes for systematic Bible study is still our chief joy and pride. Last Sunday the whole school assembled, ratified the superintendent's recommendation to send its annual $25 donation to the A. U. A. and $10 more to India where the contribution is to assist an Indian student complete his education. The twelve-year-old girls in Mrs. Read's class gave two charming plays at the Christmas Sunday School party, one of which they themselves created out of their study of the Cain and Abel legend.

In the early winter, as an experiment, a class in folk-dancing was started on Friday evenings in the ladies' parlors, under the direction of Miss Ethel Perrin, Supervisor of Physical Culture in the public schools. This proved an instant success from a recreative standpoint. The invitations were issued by Mrs. Shippen to all "young people over sixteen and under ninety years of age." At last Friday's meeting, the rooms which rang with laughter and good cheer were taxed to their capacity. Dancing makes even Unitarians merry.

There is another weekly coterie, Sunday evenings, which is growing in popularity. I refer to the Choral Union, which meets for an hour at eight in the evening and is an outgrowth of the Y. P. R. U. In the beginning, there were eight of us who sat around the piano and sang favorite, familiar songs in unison. Now, at the end of three months, the chorus has five on a part and is singing musically and with real zest such part-songs as Barndy's "Sweet and Low," Sullivan's "Homeland," de Koven's "Recessional," Gormod's "Lovely Appear," and Rheinberger's "Stars in Heaven."

No record of encouraging signs of the times which laid any claim to completeness could possibly omit to mention the Social Service Conference which meets at the close of the Sunday service and listens to speakers from near and far upon every phase of Social Service.

The Men's Club has an enrollment of eighty members and meets monthly to discuss all sorts of social, political and civic problems. In 1912, the club drafted and pushed at Lansing the bill which in 1913 became a law and of which the establishment of the present "Court of Domestic Relations" in Detroit is the result.

The December 1913 meeting of the Men's Club had for its chief speaker no less illustrious a man than Herbert S. Bigelow of Cincinnati, the able President of Ohio's 1912 Constitutional Convention and the leader of progressive legislation in Ohio at the present time. His subject at the Men's Club concerned the equitable distribution of taxation and its relation to bad housing and all other forms of poverty in great cities.

In addition to these several growing and useful activities *within* the church, I am tempted to speak of one of Mr. Shippen's multitudinous interests *without* the church, but serving the common weal.

On Christmas Eve, he and Mrs. Shippen and their four children, with a few other grown-up Unitarians, and more than a dozen children to whom he had taught the carols, went "a-wassailing" on a single short street in Detroit. The carrolling was charming, and when, at the end of the hour, the little bag, which the five-year-old Shippen had carried with his little red cape and lantern up to every door, was opened, there lay $56—and the little "waits" who had so sweetly sung their "Noël," their "Wassail Song," their "Silent Night," had the added joy of giving the "Prevention of Cruelty to Children" treasury a true Christmas gift.

Mt Pleasant, Mich.

Our church at Mt. Pleasant maintains itself in the presence of serious handicaps. Frankly, the town is "overchurched" and several churches are having such a struggle merely to maintain their organization that their relation to the community is neither strongly creative or re-creative. Fewer churches would conceivably make a better town. Our present effort is to make the Unitarian church "fit to survive" by doing really vital work. The secretary of the Western Conference, Rev. Ernest C. Smith, recently spent a week here, preaching every evening and giving a lecture at the State Normal School.

Holland Church, Grand Rapids, Mich.

The Holland Unitarian Church at Grand Rapids, under the leadership of Rev. B. A. Van Sluyters, is accomplishing significant results in the face of peculiar difficulties. Not only does this church have to face the ever-present problem created by a desire for services in the Holland language by the elders and a preference for English by the younger generation, it also faces the problem created by the fact that newcomers from Holland speak different dialects. In the face of these difficulties the church gains slowly, but surely. By a change of methods and some extra care the church has succeeded for three consecutive years in coming to the annual meeting with all bills paid. The budget is small and this result is achieved with effort, but it is achieved. As usual, the Woman's Society is the most active organization in the church. Practically every family of the church is represented in its membership which is about one hundred. At the annual sale in December $280.00 was raised. An interesting feature of the sale was that the minister's Sunday school class, composed of sixteen girls, cleared $35.00 in addition to the amount made by the women. Ten dollars of this was given towards the Christmas tree and the balance to purchase new song and service books for the Sunday school. One Sunday in the month the pastor preaches in English, but this is hardly enough to hold the young people who do not understand the Holland language. The Sunday school is conducted in English, as is the Teachers' meeting. As few of the adult members have as good a command of English as the children this forces the dividing of the school into a few, overlarge classes. The Culture Club meets every other week for the discussion of contemporary problems, largely sociological in nature. Every Tuesday afternoon the pastor conducts a class in "Mental Hygiene." The sermon subjects for the most part deal with personal religion, but occasional sermons deal with topics enlisting the immediate attention of the community. Among such subjects are "The Inside of the Cup," "Abdul Baha," "Socialism, Pro and Con," "Overcoming Difficulties as Illustrated in Helen Keller."

Grand Haven, Mich.

The church at Grand Haven, which enjoyed the services of Mr. Bard on Sunday evenings during the last six years of his pastorate at All Souls Church, Grand Rapids, has held no services this year. The building is rented to the Dutch Reformed Church until their new building, to replace one destroyed by fire, is completed. The rent for this use is helping to wipe out the indebtedness of $1,250 incurred within a few years for grade taxes, repairs and improvements. The church looks forward to the resumption of regular services when the present occupants leave the building.

Indianapolis, Ind.

The return of Mr. Wicks to his pulpit, after the long vacation, was heralded by two large advertisements in the evening newspaper, setting forth the things for which the church stands, with a picture of the church building. The attention aroused by these advertisements was such that the trustees decided to use that amount of space in the paper each week. Every Saturday evening, a "Paragraph Pulpit" has appeared, setting forth the position of the church. The following is one example:

ALL SOULS UNITARIAN CHURCH.

Alabama, Near 15th Street.

The Paragraph Pulpit.

"What shall I do to be saved?" This has been the question asked of the churches. We ask it, and we are deafened by the conflicting cries. But one word sounds clear, above the confusion. It is "Believe!" We ask again, "What shall I believe?" Again, confusing cries. One church says, "Believe this"; another, "Believe that," and so on. The Unitarian church does not join in the chorus. It does not hold that belief is the first essential of religion. It does not ask, "What do you believe?" but "What do you love?" Do you love God and your neighbor? Do you love truth and goodness and justice? Are you striving to bring your life up to these levels? Then you are saved. You are not saved from some hell in a future life; you are not rewarded by a heaven at some future time. But you are saved from the hells of selfishness, hate, cruelty, injustice and lust. You have not entered a heaven, but a heaven has entered you.

Are we indifferent, then, as to what one believes? By no means. A man's life is based upon his convictions as well as upon his affections. The Unitarian church does not tell us what we must believe, but says to us, "Accept as true for yourself the things that are revealed in the light of your reason and conscience." We have no common creed, for we believe that each must find the truth for himself. No church, no creed, no book, no teacher can think for us. Truth is not given. It must be earned. So, our church insists upon complete freedom of thought, and invites to its fellowship all who are searching for the truth and trying to live the good life, without regard to their belief.

It is too early to give results, but there has been a large increase in church attendance. The expense is about fifty dollars a month. Letters from all over the state indicate the paragraphs are widely read.

Urbana, Ill.

The fall season at the Urbana church has seen a decided increase in new students and new members of the faculty. The following of oriental students is greater than ever. A number of Hindoo students representing the different sects of India attend regularly. More and more does it become apparent that one of the most strategic centers for the foreign missionary work which is attracting so much of our attention as Unitarian churches lies in the great cosmopolitan state universities. Nearly a hundred oriental students, some of the most brilliant young men of China, India and Japan, attend, e. g., the University of Illinois. They are impressionable, open-minded and ready to learn all that is best in western civilization. Here is a chance to present to them the pure Christianity of Jesus as it stands related to modern science, modern social problems, the great prophets and the great religions of the world. Then they will go back to spread the religion of the future in its pure universal aspects to their own people. One of our Chinese students, as he left the university last June, asked the Unitarian minister for a list of progressive books on religion that he might act as a spiritual missionary to his friends in China, for religion, he had become

convinced since his stay in America, was the only force that could preserve the Chinese republic.

QUINCY, ILL.

The new church edifice in Quincy will be dedicated on January 29th and at the same time Rev. Lyman M. Greenman will be installed as pastor of the church. Since Mr. Greenman's coming there has been a marked increase in the congregations and a quickened life is evident in all the church organizations, the Women's Alliance, the Sunday school and the King's Daughters. The new building is placed on a well located corner, is constructed of stone and provides for a main auditorium seating three hundred, generous parlors which can, on special occasions, be added to the auditorium by throwing up the rolling partitions, a library, a Sunday school room the same size as the auditorium and a well-appointed kitchen.

IOWA.

Unity Church at Sioux City has established "The People's Forum, a Study in Applied Religion" under the direction of Mr. G. B. Healy. The meetings are held in the parlors of Unity Church on Sunday, from noon to one o'clock. Fifteen minutes are given some speaker in which to present the subject of the day. The balance of the time is devoted to discussion of the topic so presented. A neatly printed program announces the subjects for each Sunday in 1914, save those covered by the summer vacation. The subjects announced range from "The Relation of the Church to the Social Evil" to "Amusement for Young Men and Young Women in Sioux City" and include "Christianity and Socialism," "A Study of the Foreign Missionary Effort based on Dr. C. W. Eliot's address and Dr. Sunderland's reports," "The Attitude of Parents to the Sunday School" and "Church Advertising." The minister, Rev. R. D. Van Tassel, has been elected chaplain of Landmark Lodge, F. and A. M., for 1914.

KENTUCKY.

The Eighty-first Annual Meeting of the Church of the Messiah, Louisville, was held in December. We start the new year with every prospect of success. The church stands today with no debt except for a small deficit from last year caused by extraordinary expenses.

The congregations increase steadily. The activity in all the church departments becomes constantly more earnest. To our work we are ever adding more imagination. At present we are holding Vesper Services every other Sunday at four o'clock. These are well attended. The effort to develop this church into the power-plant it should be is, naturally, uphill work but we are going up-hill slowly, steadily, surely.

The sermon subjects for January were "Is Religion Important," "Is There Any Use In Prayer," "How Can There Be Evil In a Good World," "Are We Afraid to Doubt." The subjects of the two vesper services of the month were "Damaged Goods," Brieux's challenging play and "Unto Me," Prof. Rauschenbusch's latest message of social religion.

LAWRENCE, KANSAS.

At Lawrence the church work is coming along in a most satisfactory fashion. The congregation continues to grow slowly in size and a number of new people seem to be much interested in our work. Of course the old stand-bys are as faithful as ever and seem to be much encouraged by the way in which things are picking up after the disheartening year without a minister. We see no reason why the church can not continue to grow at a normal rate.

The Sunday school records show a marked increase in attendance over the past year, and the adoption of the envelope system for the collection (each child being supplied with an envelope for every Sunday) has about doubled the weekly contribution. In the adult section of the Sunday school we have made a radical change. The first part of the year the minister had charge of the adult class and it was composed of University students as well as of other members. As not many students were attending it was decided to try the experiment of forming two classes; the minister to take charge of the class of University students and an attempt to be made to find some University Professor to take charge of the adult class. The change has proved most satisfactory. Under the direction of Prof. Talbot of the Extension Department the adult class has been studying social questions and has been able to have talks from various professors from the university. The students class has been studying Unitarian Thought and the attendance has increased from four to eleven, with the prospect of still larger attendance.

The other regular organizations of the church, the Alliance, the Mothers' Club, and the Young People's Religious Union are all actively at work. A shadow play entertainment given by the Young People's Society gave us, at 10 cents admission, over $15.00 profit, $10.00 of which has been sent to the national organization. A new society has been organized among the older children of the Sunday school. It is called the Junior League and meets on Sunday afternoon at the home of some member of the League.

A new feature which is attracting much attention is a Bulletin Board that has been placed at a height of about seven feet on one of the trees in front of the church. It is placed in an iron frame fastened at right angles to the tree thus making both sides available for use. As the church is on the corner, people coming from any direction cannot fail to see the board. We use it for a paragraph pulpit and are certain that by this means we are reaching a large number of people, particularly University students who go past the church in great numbers. They often pause to read both sides of the board.

WICHITA, KANSAS.

The Carter Memorial Parsonage alongside the church, occupied in September, is proving a great addition to the church plant. In every

way it is advantageous to the pastor to be so located. For one thing he can see that the church, seldom well heated the last two winters, is always warm and comfortable; and Wichita, despite its heat in summer, does get cold in winter. Its extremes are 114 above and 22 below. Already the trustees, the Alance, and the members of the church have been entertained in the parsonage. Fortunately the donor, Mrs. L. S. Carter, still a hard working business woman, very frequently despite her 85 years finds her way thereto and spends an evening happily beside the open wood (Kansas wood) fire.

The visit of Sothern and Marlow in "Hamlet" gave the pastor, Rev. Edward Day, the opportunity to lecture upon that drama in his church one Sunday. This led to his being invited to address the twelve hundred high school pupils and their teachers the next Wednesday. Prior to this he read a paper on "Ibsen as a Reformer" before the ladies of the Twentieth Century Club. Such work is greatly appreciated by very many who are never seen inside the Unitarian church. The address on Hamlet was published in full in both dailies.

Secretary in the Field.

The secretary of the conference, Rev. Ernest C. Smith, preached at Sheffield, Ill., the first Sunday in January and attended the annual meeting of that church. The greater part of the month he devoted to the Michigan field, visiting Mt. Pleasant, Midland, the Holland Unitarian Church and All Souls Church at Grand Rapids, Grand Haven, Kalamazoo, Sherwood, Brooklyn, Onsted and Jackson, having visited Ann Arbor and Detroit just at the close of the preceding month.

Chicago Associate Alliance.

The Chicago Associate Alliance held its regular meeting January 8, 1914, at 11 a. m. in Memorial Chapel. The Secretary-Treasurer's report was read and approved. After reports of Committee, Rev. Celia Parker Woolley spoke on "Women in the Ministry." Mrs. Woolley gave a brief sketch of the Christian Church as a source of religious faith and feeling and as a social institution. Woman's relation to the church has always been that, chiefly, of a beneficiary. Her contribution to the church life of past or present, on the thought or administrative side, has been small, though she has always been the faithful devotee and hard-working servant. The church in the middle ages offered a wide arena to the personal ambitions of men, worldly and intellectual, and it was but natural that they should seize the opportunities which it offered, and monopolize them.

Women's present relation to the church is still, for the most part, passive and acquiescent, though she is an active worker in the departments left to her control, or what might be called the household or domestic side of the church. The rapid growth of ideas comprised in the Woman Movement has been felt within as without the church. The entrance of woman into the various professions naturally gave rise to the question of her fitness for the pulpit. For well understood reasons, lying within the nature of the woman herself, the medical profession has thus far appealed to by far the largest number of women. Her place in that profession is large and undisputed. There are comparatively few women in law and but a small and scattered number in the pulpit. Women have never been warmly welcomed as ministers by the official rulers of any denomination, liberal or orthodox. Yet enough has been accomplished by the few women ministers whom we know to demonstrate their fitness for their chosen task and the high service which they can render to the church and the community. The question is one to be determined by the woman and the congregation which is willing to employ her. That churches are often hindered from making the experiment by the covert or open influence of the powers that be, and a distrustful public sentiment, is quite manifest. As life is largely a search for self-expression, made under conditions of free choice, it follows that women will often find this chance for high and complete development of natural gifts and powers in the pulpit. She has already shown fair, and at times, exceptional ability. The field is therefore as open to her as to men.

The paper was discussed by Dr. Rowena Morse Mann. Dr. Mann said that the professions are not productive, but somewhat parasitical in nature. They have been established in Society to meet the crises in living; law to adjust our "rights," chiefly property rights; medicine to met the breakdown in health; and the priesthood to meet the crisis of death, in comparison with which there is no crisis. The liberal ministry has the task of meeting the intellectual and moral crises in life, believing this to be the best preparation for both life and death. The work of the minister included guidance, instruction and inspiration in the matters of right and devotion to the principles of truth and duty which we call religion. Fitness for this task is not to be judged in the least degree by the extraneous and really vulgar question of sex, but by the adequacy of the minister in preparation and gifts and the equipment of the minister in personal character to be a devoted and powerful guide in the moral life. False to our liberal moral banner and to our shame, the Unitarian pulpits have been closed, in too many instances, to the candidacy of ministers who are women. The same pulpits, however, are usually closed to all prophetic voices among men. Not so our educational institutions and forward looking platforms. The prophetic voice will be heard. If not in our Unitarian pulpits, then without. The ominous fact is not now that our pulpits are closed to professional advancement for women, but that our foremost young women have ceased to desire to enter them. It is at least, only a step in our time from the refusal of the church to freely and fairly welcome women to its pulpit to the refusal of women to enter either pulpit or pew. To extend the matter of sex to the province of religion is too great an intellectual error and too socially confusing to be accepted by women of discernment. An institution which claims moral

support and allegiance must show both clearer thinking and better moral appreciation of the religious power of women than is shown in the closed pulpit.

Luncheon was served by the ladies of the church at which Mrs. Delano read a letter from Mrs. Abbie A. Peterson expressing her gratitude for the generous contributions from the different branches to her work in North Carolina. Miss Bertha Lewis read an appeal from Mr. McHale for a contribution of books, and the members of the Alliance were requested to leave any books they might wish to donate to Mr. McHale's work in Marianna, Florida, at the Unitarian Headquarters. Mrs. E. C. Dudley read a report of the Committee appointed by the National Alliance, recommending an opening service for the Alliance meetings. The number in attendance at the meeting was fifty-one. Collection Eight Dollars and Fifteen Cents.

ELEANOR JOHNSON LYNN, *Secretary.*

NEW ENGLAND NOTES.

The work of restoring the Bulfinch Place church which was damaged by fire in September has been successfully accomplished, and a house warming and New Year's reception was recently held in the renovated structure. Although the loss was serious and the expense of repairs heavy, the minister and people looked cheerfully on the bright side and set to work to make improvements. All these were duly admired, and the entire building was open for inspection.

Rev. C. R. Eliot, Mrs. Eliot, Miss Edith L. Jones and Walter J. Young, the senior deacon, received the company, and during the evening piano music was contributed by William Howell Reed, Jr., and soprano solos were given by Rosetta Key. Mr. Eliot spoke of his pleasure in the happy occasion. Rev. Edward Cummings, representing the Benevolent Fraternity of churches; Mrs. Caroline S. Atherton of the National Woman's Alliance; Mrs. Josephine Spooner, granddaughter of Joseph Tuckerman, and Dr. Leslie H. Spooner, a great-grandson of the famous clergyman, all brought greetings.

Mrs. Eben Dale presented a gift of the Howard Sunday School Association and the Tuckerman Association in the shape of a tablet made of bog oak with silver aluminum letters telling of the service of Rev. Joseph Tuckerman, who founded the ministry at large in 1826, which is now the Benevolent Fraternity.

The establishment of a fund to provide a memorial room in the new Tuckerman school dormitory on Beacon Hill, in memory of the late Mrs. Emily A. Fifield, for 23 years secretary of the National Alliance of Unitarian Women, and for many years a member of the Boston school board, was the feature of the winter convention of the New England Associate Alliance of Unitarian and Other Liberal Christian Women, which recently met in Winchester.

Over 250 delegates from all parts of New England were present at the morning and afternoon sessions, which were held in the Unitarian Church. Mrs. Prescott Keyes of Concord, president of the Associate Alliance, presided.

The Rev. Henry Wilder Foote of Cambridge has been appointed assistant professor of preaching and parish administration at the Harvard divinity school and secretary of the faculty of divinity. His appointment takes effect April 1st.

Mr. Foote was graduated from Harvard in 1897. In 1900 he received the degree of A. M. and in 1902 the degree of S. T. B. In the same year he was ordained as a Unitarian minister in King's Chapel, Boston, and shortly after went to New Orleans to the First Unitarian Church. In 1906 he became minister of the First Unitarian Church of Ann Arbor, Mich., and late in 1909 he was appointed secretary of the department of education of the American Unitarian Association, and for a year carried on their work in addition to that of the church in Ann Arbor. Since 1911, he has given his full time to the work of the American Unitarian Association.

Dr. Samuel A. Eliot, president of the Association, who is also a member of the United States Indian commission, is making a journey through the Navajo Indian reservations in Arizona. Dr. Eliot will be absent a month from Boston, and a part of the time he will give to visiting Unitarian churches in Washington, Atlanta, San Antonio, St. Louis and Kansas City and mission societies in Arizona and Texas. On his official inspection of the Navajo Indian reservations Dr. Eliot is accompanied by a Catholic priest, the Rev. Fr. Ketcham.

In connection with the twentieth anniversary of the founding of the Twentieth Century Club, of which Rev. C. F. Dole has been president for many years, which has rceently been celebrated in Boston, certain statistical facts are of special interest. During the twenty years 1320 men and women have been connected with the club, of whom 650 are members at the present time. Saturday luncheons have been maintained for eight months every year during this whole period, the average attendance increasing from 25 in 1894 to about 125 today. More than 1300 speakers, including men and women of distinction from all lands and representing almost all occupations, have spoken before the club or under its auspices. Twenty-one public lecture courses have been conducted at various times, including about 250 lectures.

Among the club activities have been conferences on many social problems, organ recitals in city churches, forty-two separate art exhibitions, receptions to distinguished visitors, schoolhouse lectures, concerts representing various types of music, the production of plays intended to develop a broader interest in dramatic art, the provision of matinees for high school children at the Castle Square Theatre, receptions to the foreign students in neighboring colleges, the annual circulation of lists of lecturers on civic and social topics, the printing of a monthly bul-

letin, and more especially the provision of the opportunity for the organization of philanthropic activities. The club has for nine years occupied its own clubhouse where many social interests find a hospitable centre. It has collected a working library of over two thousand books and many pamphlets on social topics.

The most important service rendered by the club has been to make free discussion on all vital topics possible and to bring together men and women with large human interest for purposes of inspiration and stimulus. No other club has attempted to bring men and women together in the same working relations.

A baptismal font presented the Unitarian church, Grafton, has been put in place. It was bought in Florence, Italy, and is of cream Italian marble, with a mahogany pedestal, to match the church pulpit finish.

SANDWICH, MASS.

REV. F. K. GIFFORD, *Minister.*

The Sandwich Church is at present rejoicing in the preservation of the old church building from fire. The most disastrous fire in the history of Sandwich took place Tuesday morning at 1:30, December 22nd and for two hours the church was despaired of. The steeple was almost destroyed and the whole side of the church badly blistered and two of the windows very badly cracked. But it is fully insured and now being repaired, and the new year finds the congregation facing the work with thanksgiving and renewed zeal.

The New Hampshire Conference, like a peaceful and prosperous country, has little history. The pulpits are all full, the pastors busy at their winter work and there is little to record except quiet, successful work in the parishes.

At Andover the parish has met with two severe losses in the death of Mrs. W. S. Carr, efficient leader of the Woman's Alliance, and Mrs. Ives, the beloved wife of the pastor.

The whole conference mourns the sudden death of Dr. John W. Staples of Franklin, treasurer of the conference and noble worker in every good cause. All New Hampshire is poorer for the loss of such a noble citizen.

WINCHENDON, MASS.

The Putnam Branch of the Alliance has entered once again upon its busy season.

While we miss very much the charming personality of our late President and beloved pastor's wife, Mrs. May Morton Free, her successor, Mrs. Lola M. Henry, is exceedingly capable and has the cordial support of the Alliance members.

So far this season, the Alliance meetings after the brief opening service have been given over wholly to work, as there have been so many articles to finish for the Annual Bazar, which was held in the Town Hall on the afternoons and evenings of December 2nd and 3rd and which was very successful in every way.

Beginning with the New Year the meetings will be more of a literary nature, in charge of the regular Program Committee.

It is very pleasant and helpful having one of our own members, Mrs. Joseph N. White, serving as Director on the National Board, and for this reason we are able to keep more closely in touch than ever before, with that Board.

Seven members of this Alliance attended the Neighborhood Meeting at Fitchburg in October, and had the pleasure of listening to an address by the National President, Miss Anna M. Bancroft.

The writer had the good fortune of serving as delegate at the Neighborhood Meeting of the Keene Alliance on the first Wednesday in November and hearing Rev. Florence Buck give a most charming and delightful address on "The Problem of the Girl."

The beauty of our Church of the Unity has been added to this past summer by the placing of two stained glass windows in memory of May Morton Free, and Sibyl Browning Greenwood, both sterling women of the Unitarian faith, and so long as health permitted, active workers in our parish.

Dr. Free continues his custom of former years in giving lectures in the church on the first Sunday evening of each month. This year, these lectures have been on travel in foreign lands. In the first two he told of his recent trip to Norway and at the one in December he spoke on "Rambles in Italy"; all have been beautifully illustrated with colored lantern slides.

Large and appreciative audiences have greeted him every night, not only his own parishioners but many from other churches in the town.

The Chorus Choir of young people has been a great delight, not only to the minister, but to the congregation as well.

Under the able direction of Mrs. Gertrude Clark Pierce and with the addition of Mr. Elmer Pierce's violin, we have enjoyed much good music. GRACE E. HONARD.

NEW YORK LEAGUE.

The New York League of Unitarian Women met in the Lenox Avenue Unitarian Church on Friday, January 2, 1914.

Mrs. Charles Nelson gave a resumé of the World's Religious News, and Mrs. Edith Ellis Furness told of "The Woman's National Theatre." The history of this movement was most interesting and the hope of establishing in New York before long a theatre where will be artistically given phases of American life at a moderate cost bids fair to be realized.

A collection of twenty-seven dollars was taken for the Edmonton and Vancouver churches.

President's Day will be observed on January 26th at the Church of the Messiah, New York. A delightful program has been arranged for the occasion.

THE PHILADELPHIA LEAGUE.

The regular monthly meeting of the Philadelphia League of Unitarian and Other Liberal Christian Women was held in the Spring Garden Church on Thursday, January 8, 1914, at 11 a. m., the President, Mr. Hayward, in

the chair, and about seventy members and guests being present.

The subject for the day, "How Does Our Religion Appeal to the Foreign Element in America," was introduced by Mr. Bernard Newman of the Philadelphia Housing Commission, and a lively discussion followed his address. DEBORAH ANNE FROST, *Secretary.*

OKLAHOMA CITY.

The New Year began with us in our new hall, The Musical Art Institute, which is the most artistic and convenient hall in this section. Two services were held January 4th, with doubled congregations. This hall is in the center of the church district and a b'ock from the Public Library. We will hereafter hold two meetings a month on Sunday evening. A new addition to our church is Mr. Nels S. Darling and family. Mr. Darling is a very popular lecturer in the west and is giving us valuable help.

The pastor is to speak before a city Literary Club January 14th, on the subject, "Art, and Its Relation to Literature." He speaks in the week following on Browning's poem, "The Last Ride Together."

Two new departures are inaugurated; one an advertising department. A fund is raised for the purpose of advertising the work, in charge of a new member who is a leading city business man. The other department is the Humanitarian Department, under the direction of Prof. J. Lee Carter and Mrs. George V. Buchanan. A regular monthly income is established, to be expended in helping the needy. People are beginning to learn here that Unitarianism is more than mere philosophy, and it is helping us.

Last Sunday the pastor preached on "Predestination; the Genius of Evolution." The sermon attracted considerable interest and occupied half a column in the *Daily Oklahoman.*

The women's work of the church is being ably led by Mrs. George E. Gardner, long a resident of the city. Through her work we are reaching many new people, and all anticipate large growth in her department.

Our Sunday school celebrated Christmas pleasantly, and we note its growth with satisfaction. We have a regular membership now of 65, with promises of additions.

We find we are wanted here in this city, quite as much as we felt we should be; inquirers are growing numerous and our name and work less startling. Optimism and loyalty characterize every department of our organization.

The aim of religion should not be to teach people how to die, but rather to teach them how to live. Death is only an unimportant incident in the life of a man. It is life that counts, and life alone. There is no moment more important to you than the moment you are living in now. You can judge the worth of your religion by its effect upon that moment. If it helps you to make the most of it, to utilize its grander opportunities, to live larger and aim higher and serve more, you are fully justified in calling it good. This is the test of all true religion.—*Selected.*

LINES.

Composed on Seeing the Recumbent Statue of a Crusader in an English Cathedral.

BY JOHN HAYNES HOLMES.

How sleeps this ancient knight upin his tomb,
In helm and mail as though for battle dress'd;
His sword and shield beside him in the gloom,
  His hands upon his breast!

The idle throngs course down the minster aisle,
Chatter his name, and heedless go their way;
The city's roars invade the sacred pile,
  And through its arches play.

But still he sleeps as though alone with God,
And dreams his dream of kings and armour'd men,
Who shook the plains of Judah iron-shod,
  And smote the Saracen.

We'l hast thou slumbered through the ages long!
Well from thy labors found this sweet release!
God grant to me thy valor against wrong,
  And in the end thy peace!

NEW BOOKS.

THE LIFE OF JESUS: In the light of the Higher Criticism. By Alfred W. Martin, Associate Leader of the Society of Ethical Culture, New York City. D. Appleton and Co. 279 pp. $1.50 net.

Mr. Martin has written an interesting and useful book. The basis of this volume was in fact a series of public addresses of a somewhat popular nature, and while the tone is always scholarly and serious, the presentation has the clarity and amiability of spirit which was sure to make them most congenial to the audiences that gathered to hear them.

This is not, however, a "Life of Jesus"; and there is disappointment in store for any who come to this book for biography, or even the biographer's spirit of presentation. Perhaps a "Life of Jesus" is impossible—"in the light of the Higher Criticism"; for the final result of the new biblical scholarship is to reveal to us how little of exact historical and biographical stuff is left when legend and tradition are properly eliminated. We have here rather some well presented discussions of certain problems which must be dealt with in trying to secure biographical data; by no means exhaustive, and claiming no originality either in substance or method. The first chapter is devoted to "The Higher Criticism," a very fair and sympathetic statement of the issues of modern scholarship as they affect New Testament literature. Following come chapters on "The Birth of Jesus," "The Temptations of Jesus," "Miracles and the Ministry of Healing," "Perquisites for Knowing What Jesus Taught" (especially sane and satisfying, and the best chapter in the book), "The Crucifixion," "The Resurrection," "Jesus and Paul as Founders of Christianity." Mr. Martin is never flippant or unsympathetic; but neither does he permit at any point sentiment or false reverence to blur the lines of his frank criticism. The

reason why we particularly regret the title of the book is because there is no attempt to interpret the personality of the great Nazarene—no attempt to reconstruct even a thread of biographical narrative, no successful attempt to picture forth the lineaments of a man, eager and human and noble in the passion of a great cause and mission. Although persistently amiable in spirit, the book is solely a *resumé* of criticism. That is useful, too; but something more might have been more useful—and we believe that the opportunity for it was very inviting.

HAZEL. By Mary White Ovington. With illustrations by Harry Roseland. Crisis Publishing Co. 162 pp. $1.00 net.

This is the winsome story of a little girl who was obliged to go from her congenial home in the vicinity of Boston to spend a winter with her grandmother, 'way down South, because of ill-health. She found the South very different from the North, and there is where the interest of the story lies; for she was a bright little girl, with eyes wide open, a sensitive heart, and a healthy imagination.

Of course the significance of the contrasts between North and South for little Hazel lies in the fact that her skin is dusky, and her grandmother had once been a slave. The story might therefore have been made a very disagreeable one, with much bitterness and tragedy of contrast for its background. But it is not written in that way at all. Mrs. Ovington has made Hazel very lovable, and only likeable people appear in the book anywhere. What might have been disagreeable is presented always with gentleness and grace. No hint of bitterness appears on any page—and yet, of course, the hint of the inevitable tragedy is there. But that will not spoil it for any child's reading. Mrs. Ovington has caught well the natural simplicity and healthy-mindedness of the type of child with which she is dealing, and no one could read the book with the least regret, whatever one's point of view.

THE CONSTRUCTIVE QUARTERLY for December is surely very comprehensive in its range of contributions. Among other good things are: "The Witness of the Spirit," by Leonce de Grandmaison, editor of *Etude,* Paris; "The Church and World Brotherhood," by Charles E. Jefferson, of New York; "Love in the Churches," by Percy Dearmer, D. D., of London; "Protestantism and Catholicism: Two Methods Even More than Two Religions," by James Lindsay, associate editor of *Bibliotheca Sacra;* "Religion and the Labor Movement," by James R. McDonald, Secretary of the Labor Party in London; "Brotherhood through Business," by T. A. Finlay, S. J., of Dublin University; "The Gospel and Asceticism," by Ernst von Dobschuetz, of the University of Halle; "The Heart of the Gospel and the Preacher," by Hugh Ross Mackintosh, of New College, Edinburg; "Religious Freedom in Russia," by Michail G. Krossnogeon, of the University of Yurieff; "The Invocation of the Saints," by Edwyn Bevan, an Anglican layman; "Paul and Philo," by Charles Johnson; "An English Mystic," by Walter Lock, D. D., Waden of Keble College, Oxford.

THE CHRISTIAN COMMONWEALTH IN AMERICA.

The *Christian Commonwealth,* published in London weekly, recently printed the following letter from an American correspondent which may interest some of our readers:

Rev. Dr. C. George Currie Intervale, New Hampshire, U. S. A., asks whether it is not possible for The Christian Commonwealth to have "an influential headquarters" in America, so as to "disseminate in the United States the atmosphere that The Christian Commonwealth stands for in England." He says there are plenty of men there in the different denominations whose heart and mind are with us, but who are hopelessly separated from one another by denominational lines. "To collect these men together is to convert them from scattering and ineffective incoherence into an actual force, and to consolidate the enormous church which is in America outside the churches, and is in its heart affectionately loyal to Jesus Christ. To make a big Brotherhood of these people is to take a not inconsiderable step in the direction of the good things which we all desire." Our correspondent goes on: "The new propaganda of the Christianity of Jesus Christ, which, besides the individual soul's experimental, or, rather, experiential knowledge of this spirit, includes also a social revolution and a new blessed democracy for the whole world, ought to have for one of its chief centres of operation the land to which, more than anywhere else, the poor are flocking from all parts of the earth, and if it prudently set up such a centre in New York or Chicago it would scarcely fail to attract to itself a large following, with big consequences. The centre established should not be denominationally attached, either to Liberal Unitarians, Congregationalists, Episcopalians, or any other, but should stand on its own base with The Christian Commonwealth for its organ. The thing would mean the New Thought—that is, the original Christianity, which has scarcely as yet been tried, for the conversion of the world." Dr. Currie would like to get into touch with anyone in the United States who has similar ideas. We hope our readers in the States will open up communication with him and also write us. We shall await developments with great interest.

THE KEYNOTE OF MY LIFE.

I have, like other people, I suppose, made many resolutions that I have broken or only half kept; but the one which I send you, and which was in my mind long before it took the form of a resolution, is the keynote of my life. It is this—always to regard as mere impertinences of fate the handicaps which were placed upon my life almost at the beginning. I resolved that they should not crush or dwarf my soul, but rather be made to "blossom, like Aaron's rod, with flowers."—HELEN KELLER in *The Christian Commonwealth.*

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Things Commonly Believed Amongst Unitarians Today

WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.